

T

TWO CITIES & TWO KINGDOMS;

OR,

TURNING FROM DARKNESS TO LIGHT.

BY

A. F. CARSCADDEN.

“For what communion hath light with darkness?”

TORONTO:

WILLIAM BRIGGS,

78 & 80 KING STREET EAST.

MONTREAL: C. W. COATES.

HALIFAX: S. F. HUESTIS.

1882.

PS 8455
A74 T9

2019

Entered according to the Act of the Parliament of Canada, in
the year one thousand eight hundred and eighty-two,
by A. F. CARSCADDEN, in the Office of the Minister of
Agriculture, at Ottawa.

P R E F A C E .

THE AUTHOR of this little book presents it to the reader with the hope that it may encourage the workers in the blessed Master's cause, and arouse and undeceive those who are still led captive by the devil at his will.

Some may object that it contains nothing new; but others, remembering that "there is nothing new under the sun," will acknowledge that "a word fitly spoken is like apples of gold in pictures of silver."

The author is one longing for the fulfilment of that prayer, "Thy Kingdom come." He makes small pretensions as an author, but he would sow to the Spirit, hoping that its fruit shall be found after many days. He remembers that "Paul may plant and Apollos water, but God giveth the increase."

CONTENTS.

	PAGE
CHAPTER 1.—The Pilgrim's Story—His Birthplace.....	7
CHAPTER 2.—His Progress at School.	9
CHAPTER 3.—His Life and Times as a Soldier in the Army.....	10
CHAPTER 4.—His Description of the ten immense armies sent out by the king to protect his city and kingdom..	13
CHAPTER 5.—His account of two wicked leaders training in the armies.....	30
CHAPTER 6.—His great danger causes him to seek an opportunity to desert the army and leave the city	
CHAPTER 6.—He gives a full account of six speeches delivered by the king's mighty men, who hold a counsel together to devise plans to prevent soldiers escaping from the army	44
CHAPTER 8.—He takes with him a light and seeks to escape through the darkness, when the king sends four of his servants to bring him back. Four friends come to meet him and help him on his way....	71
CHAPTER 9.—He is tormented by two families by the wayside as he passes by, when another friend of his rebukes them and encourages him on his way..	80
CHAPTER 10.—He is accused of crimes committed in the city from whence he came, and taken and tried by a just law and found guilty. Sentence of death is passed upon him: feeling guilty he approves of the sentence	83

CHAPTER 11.—He is soon comforted by the good news coming to him, that his pardon is purchased, and that he may go free	85
CHAPTER 12.—Being set at liberty he joins another army, and marches onward to another city, and becomes an heir to an inheritance, in the kingdom to which he is going.....	92
CHAPTER 13.—He calls to lodge in a house by the way where he meets with a beautiful feemale. He loves her and asks and receives her for a companion, when she takes with her her treasures, and starts out with him on his way, and coming to a place where two roads meet, he is instructed by his companion to take the right road, where he arrives safe in the city to which he was going..	95
CHAPTER 14.—He describes the city and its inhabitants.....	103
CHAPTER 15.—He gives an account of six great speeches delivered by six of the most powerful men in the kingdom	119
CHAPTER 16.—He gives an account of one great leader sent out to lead the people, who encourages them to be strong and of good courage.....	140
CHAPTER 17.—He is called out to fight against his former king and people. His experience in battle. *Being surrounded by his enemies who are too strong for him, he is compelled to flee for refuge in a tower for safety, and obtains victory over all his enemies	143
CHAPTER 18.—He gives an account of the food and clothing provided for the soldiers	147
CHAPTER 19.—He describes the scenes by the way as he is sent as a messenger to a distant town.....	148
CHAPTER 20.—He gives an account of several families who dwell there	163
CHAPTER 21.—His closing address	199

TWO CITIES AND TWO KINGDOMS;

OR,

TURNING FROM DARKNESS TO LIGHT.

CHAPTER I.

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man.
I lodge awhile in tents below;
Or gladly wander to and fro,
So I my Canaan gain.

Yonder's my home, my portion fair,
My treasure and my heart is there,
And my abiding home."

MY name is Traveller. I am a stranger here, passing through on my journey to another place. During my travels I have seen much that is beautiful and fair, but it does not court my stay. "I desire a better country, that is an heavenly" one. Hoping that others may profit by my experience I venture to give an account of my journey since I left the place of my birth until the present, but in order to do so, with interest and profit to the reader, it is necessary to refer to my early days, when I followed the multitude to do evil and walked in the paths of danger.

I was born in the City of Wickedness.* My parents lived at the time of my birth on one of the most prominent streets of the city, called Broadway.† The City of Wickedness is an exceedingly large one, being the capital of the Kingdom of Darkness.‡ It is in this place that King Satan's power centres, here he has his forces entrenched, and not only bears tyrannical rule over his own subjects, but from this quarter sends out invading detachments to all parts of the world, for it is here that all his schemes are devised, and arrangements made, and enterprises organized, which have for their object the destruction of human happiness. He has ten immense armies always ready for his service, and thus protects his kingdom from being overthrown. My father belonged to this force and served under the command of the king himself for some time, and was persuaded by him to train up his children for the same service, so in due time I too found a place in the ranks, and was subject to the discipline of the king's army. Notwithstanding the majesty of this king he was of a mean spirit and a very poor paymaster. He promised big wages to his servants, but seldom paid them, as a rule sending his soldiers a war-faring at their own charges. They were often told he was a liar,§ but they would not believe it.

Because of the poor wages paid to us we were all very poor, but this was not to be wondered at, since his children fared no better than his servants.

* Psalm li. 5.

† Matt. vii. 13.

‡ John iii. 19.

§ John viii. 44.

CHAPTER II.

I DID not make much progress at school during my early days in the city, though the teacher was not to be blamed for it. The teacher, whose name was Experience, taught us many useful lessons, but the scholars were so dull none of them could remember what he taught them. Although a large sum was paid for their education, they paid more attention to their amusements.* We should all have learned to compute our own wages, but strange to say, we could count the wages † of our neighbours better than our own. We were surrounded by such thick darkness ‡ that we could not see ourselves clearly. There were many lights in the city, but they were false lights, which only led the people astray. Satan himself was sometimes transformed into an angel of light,§ and sent his messengers to carry lights through the city like unto wandering stars. Many wandered after these lights until they lost their way altogether. Such lights could not do any good as they did not show the dark places of the city and they all belonged to the kingdom of darkness. Notwithstanding the presence of these lights men “walked in darkness not knowing whither they were going.”

But there came “a true light to lighten every man and the light shone in the darkness and the darkness comprehended it not.” Messengers came to this dark

* Prov. x. 23. † Rom. vi. 23. ‡ Isa. lx. 2. § 2 Cor. xi. 14.

city, and proclaimed throughout all its borders that all might have light. The King of kings provided lamps to enlighten the pathway of those who would set out for the kingdom of light. These shone so brightly that none need go astray. These messengers were sent to bear witness of the light. They stated they had heard, and seen with their eyes, and had looked upon the true light. They said that God was their king. "The Lord is king forever." Although they were true witnesses the people did not believe them. They heard the truth as though it was an idle tale, because the king of darkness blinded their eyes and hardened their hearts. I was instructed by those messengers to believe in the light, and I did so believe. I took the truth as a lamp to guide my feet into the right path, and to show me into a better kingdom. I saw many around me who would not look at this light, but used every means in their power to keep it out of sight. When I took it and made good use of it I could see the whole city of wickedness from one end to the other ; it brought to light the hidden things of darkness. I now saw this great city as I never saw it before.

CHAPTER III.

I SAW the king of the city was a hard task-master, his servants laboured hard to extend his kingdom, and were wonderfully successful, for they were ardent in their varied labours. He had such a power over them that they never tried to desert

or better their condition, though poverty, disease and death were often their wages. The city was in no way attractive; it was full of dirt, filth, and mire holes, without any solid footing. There was a large wall closed in on all sides, where the king of the city kept ten great armies in readiness to fight against the kingdom of light. These armies were kept in the dark, the windows being closed with iron bars so that none could escape. And though there were a great number in training in the various departments, still they wanted more. The people would tell what good times they had, and what sport was to be enjoyed. Any one might go through the place and see men from all parts of the world. It was the duty and privilege, for such it was called, of every one of the servants of King Satan to go in and learn his laws, because there was plenty to do for every one out of employment. A blind man, by the name of Ignorance, at the door was calling to the people to come and see the working of the place. "The enclosure is divided into ten parts, each part helps the other, thereby making our city a strong place. Come and join in some of these departments, you will soon get interested, it will only be sport, and you will be sure to succeed and get your pay. Come and take part in the workings of this place. Come and we will give you a start so that you can succeed in all the branches of business in a short time." I could see now as never before what business was conducted in this place, and what its object. I saw by the light I had that this

establishment, with its ten apartments, was designed to fight against the kingdom of light, and establish the kingdom of darkness. "The Lord is our Judge." "The Lord is our Lawgiver." "The Lord is our King." "In the beginning He created the heavens and the earth. He formed man out of the dust of the earth, and breathed into his nostrils the breath of life." He who created the earth and all mankind, knows best how to make laws for the government of the work of His own hands. He published His laws in the most solemn manner; they were given for all tribes, dan people, and nations.

The Lord spake all the words of the law in an audible voice in the hearing of a trembling multitude who stood at the foot of the Mount, while it shook to its centre, and smoked like a furnace; while flames of fire ascended from its summit and thick darkness surrounded its base; while thunders rolled in the clouds, and lightnings flashed amid the surrounding gloom; while the earth quaked all around, and the voice of a trumpet waxed louder and louder. All men have right to obey that voice which saith, "I am the Lord;" but King Satan rebels against these laws, "for the law is holy, and the commandments holy, just, and good;" consequently, all his followers lift up the arm of rebellion against the Lord, and say we will not have him to reign over us. There are those who rebel against the light, not knowing the way thereof, nor abiding in its paths.

CHAPTER IV.

WHEN the mouth of the Lord gave His law, "Thou shalt have no other gods before me," the first army under King Satan were commanded to rebel and banish the law from the city. I saw their works that they said we will have other gods. They were busy "changing the glory of the incorruptible God into an image like unto corruptible man, and to birds and four-footed beasts and creeping things." "Because, that when they knew not God, they glorified Him not, as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened; professing themselves to be wise they became fools." They shaped blocks, of various material, into the form of images which the people admired and loved more than God. They gloried in destruction. Their ambition was to oppress and enslave their fellow men. The law of kindness was disregarded. It was their boast that it was one of the starting-points of their misery, for when they succeeded in drawing men from God, so that they would neither fear God nor regard man, it opened the way from one step to another until their hearts were hardened against every benevolent and generous emotion, and their ears closed to the cries of the poor and needy. Anger, cheating, falsehood, and deceit, chained down all that was noble. It led them to love and serve themselves more than their Creator. It

wrapped them up in selfishness, destroyed their sense of justice, blunted their feelings, and prevented them from attending to the salvation of their souls, and speeded them on to the place of darkness and deep despair. It was the business of the men of this department to use every means to darken the minds of the people, to prevent them from looking up whence cometh light. They encouraged one another to diligence in their undertakings. They did not require the people to bow down often to worship the different objects. They wanted to keep away serious reflections, and to develop thought only on things of time and sense. They rejoiced to hear young men taking the name of God in vain and treating his laws with disrespect. At the same time they could not bear to hear any one making light of their horses or cattle. They delighted to see men quarrelling for the honour of their beasts, and at the same time listen with mirth to the blaspheming of the name of God. They requested the people to hold themselves, their families, and all their companions in esteem and respect. They were so jealous of their own and their friends' honour, that they could not bear their names spoke of lightly. According to the laws of their king they claimed the privilege of using the name of God with disrespect and taunting and mocking any one that loved him. They had also at different periods caused the death of vast hosts of those who feared the Lord. It would seem then that a violation of the first precept of the moral law is the greatest crime of which a rational

creature can be guilty. Because it is the source of all other crimes which have entailed wretchedness on mankind, and strewed the earth with devastation and carnage.

SECOND DEPARTMENT.

King Satan had also a second army in readiness to exclude another part of the law belonging to the kingdom of light, for thus saith the Lord, "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them nor serve them."

Now King Satan commanded and his men obeyed. They said we will make graven images and serve them. This army expressed their approval of the first department. But they contrived another plan which they thought would beat them in scheming. They considered their plan would give more help to the kingdom of darkness. They succeeded greatly in leading people to bow down to pictures and images of things above. They succeeded in keeping their misguided ones in great ignorance, though a great many knew better, yet so long as they were paid well, that was all they cared for. They taught the people that they might worship and pray to a dead woman, while looking at her image, and expect help from her, for she had the ear of God and would obtain all she asked for. They persuaded men that she was greater than

all the men and women who ever lived, to whom prayers were also made. They were directed not to confess their sins to God, but to the chief of the king's servants, who dwelt in the City of Wickedness. When they confessed, they must pay money to those servants, which, of course, was a paying business. From age to age they strove to increase their profits, and woe to the one who strove to enlighten the people and show that God giveth his forgiveness without money and without price. These poor deluded ones were likewise taught to esteem highly the blessing of a succession of old men, who lived age after age in a great city, and truly a city of great wickedness. Some of these old men were in their private life frightfully vicious and unclean, but were represented to the people as great and good men. These old men could and did many times curse their enemies from the hair of their head down to their toe-nails. They are justly and truthfully represented as setting themselves up as God—"Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he be as God, sitteth in the temple of God, showing himself that he is God." While at the same time, each is a man of sin, "the son of perdition." Truly each one represents himself as God, and opposeth himself above all that is called God. The God of heaven, who is holy, just, and true, cannot look on sin with the least degree of allowance, and commands his people not to kill or shed blood; but the man of sin commands his people to kill and destroy and shed the blood

of the servants of the most high God.* He has told them also that for the sum of ten shillings they can commit any sin, and he will call it no sin; and for a trifle more turn the sinner into a saint. These men boast also that they change not, but remain the same in all ages. They esteem as happy those who avail themselves of these privileges and obey their laws. It is as easy to keep this law in force as to command; it becomes obligatory, and so it is done with pleasure, even to the kissing of the great toe of the leader and commander of this class of persons. This last act has become such a source of pleasure, that men have travelled thousands of miles to accomplish it. The man of sin has also told them that his priests can manufacture God from wheat ground into flour, and thence made into bread. He has stated that it was truly God, and that they should worship and then eat it. There were some in this department who would not join in with these works of darkness, but forsook God and revered mammon. This class of persons hated God and despised Him. They would serve mammon with their whole heart. On many occasions they would show great zeal, but it had all one object in view, pleasure or profit. It was too far for them to go one mile to worship God, but around the world was not too far to go and risk their lives for this one idol. When they have obtained it they often lose it and chase after it again, thus having many a race for naught. This class of persons

* For a full account of the doctrines of Popery the reader is referred to Hogan's Works.

are willing to lie and cheat, or do anything for this idol; but are not willing to be truthful and honest for the sake of God, for the whole army have their conscience seared with a hot iron.

THIRD DEPARTMENT.—*Exodus* xx. 7.

Thus saith the Lord, "Thou shalt not take the name of the Lord thy God in vain." Satan commanded his third army to exclude this law from the city. They replied we will obey thee O King Satan; for said they, "Who is the Almighty that we should serve Him and what profit shall we have if we pray unto Him? The Lord doth not see, neither doth the God of Jacob regard us." They stretched out their hand unto God, they strengthened themselves against the Almighty, and declared to all around we have no fear of God before our eyes. This army boasted that they were the most successful of all the armies in establishing Satan's laws, for they were the only army which did so much for their king without looking for or expecting any reward for their labour. To the other armies there was promised some reward before they would go to work with all their heart. To the thief was promised all he got by stealing, to the liar all he could make by lying, to the murderer there was promised a very large sum for taking life. It was not so with these men; they offered their services freely. They were all willing to show that they were true servants and bondsmen of the King of Darkness, for if they were hired servants

they would look for a reward but they were slaves of Satan and of sin sold to do wickedness. It pleased the king to see in this army so many who had attained a high degree of proficiency in swearing by the name of God falsely, and multiplying oaths whilst talking of trifling things, and pouring out curses on their fellow-beings. Thus they brought forward the name of God to treat His greatness with levity, profanity, and irreverence. Whilst "the devils believe and tremble," these men could show in their words and acts that they neither believed nor trembled. They treat the revelation which God has confirmed by signs and wonders with indifference and scorn. They make the declarations of that Holy Book, which upholds the sublime and adorable character of Jehovah, the subject of merriment and jest, whilst they try to undermine its Divine authority. They sneer at the public and private worship of God, and the ordinances He has appointed, and labour hard to banish all reverence for Jehovah from society. This army is made up from people of all ages, the lisping babe being taught to insult Him from whom its existence is derived; the man of hoary hairs calls for vengeance on every person around him; young men rush in multitudes to offer up insult against their Maker without either shame or remorse. These are the people, "Whose judgment lingereth not, and whose damnation slumbereth not."

FOURTH DEPARTMENT.—*Exodus* xx. 8-12.

Thus saith the Lord, "Remember the Sabbath-day to keep it holy, six days shalt thou labour and do all thy

work, but the seventh day is the Sabbath of the Lord thy God." Since the Lord hath spoken these words for the establishment of His laws among the people, Satan said prepare yourselves, O ye people, and make ready on the Sabbath-day to see that it is not observed in this our city. So the fourth army made it their business to keep all things in readiness for fighting against this law on one day in each week. They gathered together and took into consideration how much good was being done on that day, and how to counteract the good. When the Sabbath came they decided that it was best not to toil with their hands, and pay no attention to it, because this would not show sufficient opposition to it. They decided it would tend more to their success to spend the day in travelling from place to place. In order to prevent people from going to church they tried to have this day regarded as a day of visiting and gossiping, a day for games of chance, for the meeting of parties and laying out plans for work, for telling of past success, for spreading bad books and papers to encourage each other in vice. In short, anything to prevent people from spending the day in the worshipping assembly. They gathered around the corners of the streets and roads, and passed remarks upon, and made mock of those who went to worship. They insulted decent people as they passed along the highway. In their wanderings they often gathered up the young to join them. They encouraged them not to be cowards or afraid to do anything for Satan's kingdom, but to be ashamed to do that which is right and honourable.

They trained them also to take part in the other armies where the king had work for idle hands to do. They are in this and many other ways wonderfully successful in counteracting the good that is being accomplished. They not only rob God of the day He has set apart for worship, but oppose the offering of prayer to the Father of Mercies in the assemblies of His people. They exert themselves to have all reverence of God excluded, the knowledge of God and the name of religion buried in the dust. They seek to degrade men to the level of the brute, to have the cheering prospects of immortality transformed into the shades of eternal night, and the prospect of eternal judgment never heard of. They proclaim these things also by their acts which speak louder than words. These people always keep themselves in a state so filthy that they are ready to pollute the holy Sabbath of the Lord God which He has made for man.

SIXTH DEPARTMENT.—*Exodus* xx. 13.

The Lord commanded saying, "Thou shalt not kill." Then King Satan called on his sixth army, the most blood-thirsty and fierce of all his armies. They answered in obedience to his commands and said we will kill. This army did not fear to rush to the front of the battle in the service of their king. They had been well trained, having been in other armies before they were allowed to enter this. They did not regard their own lives nor the lives of their neighbours. They took part in anything that

had for its object the destruction of human life. They delighted in unkindness, harsh treatment, furious and revengeful passions, quarrelling and fighting. They had pleasure in the groans of the dying, the voice of wailing, and the cry of despair. They were ever on the alert to see that none should pass by in peace or remain in a happy condition. They had many snares and traps set to catch the simple and lead them in the path of danger and trouble. They use deceit, betray confidence, pretend it is in kindness; they are leading you into their own company giving you what they call a treat. But it is a cup of poison to hasten your downward course to ruin, so that very often before men are aware of it they find themselves in a robber's den. They approve of returning evil for evil, neglecting the laws of nature and of health, and walking in the ways of wickedness, thus bringing themselves to an early grave. They seek to bring the grey hairs of the fathers to the grave by leading their sons in the road to the gallows. They are encouraged in knowing that many who do not belong to them now will join as soon as they are trained in the other armies. They sometimes kill wholesale and then call themselves heroes, men of fame and renown.

SEVENTH DEPARTMENT.—*Exodus* xx. 14.

God commanded the people, "Thou shalt not commit adultery." King Satan did not believe in such a law, so he brought forward his seventh army and such a sight to behold! They were the most

corrupt, degraded, and filthy creatures that eye could behold. King Satan could not bring any army to beat them in sinning and wretchedness. Their king instructed them how to advance his kingdom by spreading lewdness, adultery, fornication, incest, and all uncleanness throughout the kingdom of darkness. They were obedient to his commands, they caused a plague to arise which was followed by misery, disease, and death. Families were separated and ignorance abounded, degrading the human character, destroying society, causing children to be neglected by their mothers and left to wander in wretchedness, their bodies chilled with cold, without food or home, clothed in rags, deformed with filthiness and disease. Women were seen wandering the streets of the City of Wickedness, objects of derision and contempt. Not a few of them, but thousands. It is impossible to describe what misery they caused wherever they went. They did not wish to see any family live in peace and harmony. They laboured to see the time when the relations of brothers, sisters, and friends would be disregarded. They longed to see the day when confusion should spread all around, and honour, peace and happiness should be banished from every home. To places which they could not reach in any other way they sent printed books and papers containing stories of filth and uncleanness, thus corrupting the minds of those they could not otherwise reach.

EIGHTH DEPARTMENT.—*Exodus* xx. 15.

The Lord hath spoken saying, "Thou shalt not steal." Then King Satan marched forward his eighth army giving them orders not to suffer such a law, but to march through the City of Wickedness and establish the law of the kingdom of darkness, which promised to give them all they could make by stealing, as a reward. This army, made up of robbers, thieves, pilferers, cheats, and housebreakers started, showing variety and ingenuity in their business. They believed in false weights and measures, in contracting debts without paying them, in borrowing without returning, in telling lies and sticking to them in order to accomplish their ends. In making what they call bargains they resort to swindling and the misrepresentation of articles, making out that it is of little value when buying, and that the same article is of great value when selling it. What a horrid sight it was to see a host of this army gathered around the stores in the city! The merchants knew they were coming, and had to prepare for them. The proprietor of one of these stores could be seen selling goods, but he had to keep one behind him to protect him and to keep the customers from stealing the goods. The door of the shop was of iron, so were the shutters, and most of the goods were kept locked in iron boxes. The merchant and his customers watched each other closely, and had not the least confidence in what the other would say, although they would swear to it. This army was ever on the watch and ever ready

for duty. They teach all who join them how to put their neighbours to great loss and trouble, for they have to purchase locks, bars, bolts, guns, pistols, and many other weapons of defence, and even these are not safe. They offer inducements to others to join them by showing that it is necessary to become sharpers and to cheat, that they might hold their own amongst their neighbours. If any one steals from or cheats them, they are to do the same with some one else to make up the loss. They invented a splendid plan to coin counterfeit money and pass it off for good coin; thus they succeeded in putting the whole city in an uproar and a scene of confusion. The strong plundered the weak and fear was on every side. Trade was brought to a close, provisions stolen, and hunger and famine approached rapidly. The army rejoiced in their own works and said, we will not labour any more with our hands for bread to eat. We will purchase no more as it is much easier to steal. What if we should trample a few women and children under foot and deprive them of their daily bread. Such was the state of this City of Wickedness that many were dying in misery, want, and wretchedness. Strange to say, the ring-leaders of this army when they first joined heard their Conscience speak and reprove them. When stealing a little fruit out of a garden they would answer Conscience and say there is no harm in taking a little fruit, where there is so much of it. Practice made them so perfect in this business that they did

not need Conscience. Finally, Conscience ceased to speak and they rushed into their shameful work under the command of King Satan.

NINTH DEPARTMENT.—*Exodus* xx. 16.

The Lord spake to the people saying, "Thou shalt not bear false witness against thy neighbour." King Satan then spake to his armed men of the ninth army, who came forward to fight against this righteous law. They fought with weapons which they carried in their mouths.—*Psalm* lvii. 4, and xi. 2. They used them as swords and arrows which they could twist and turn at any time with ease. They did not always wait for a good opportunity to discharge their arrows, but usually took the opportunity of firing behind the backs of their opponents. They seldom faced their enemies, so that this army was regarded as the most cowardly of King Satan's armies. Something remarkable with regard to them was that they did not honour or respect one another any more than their enemies who fought against them. Bands of robbers often agree together and assist each other, but not so with these men. It is amusing sometimes to see them fight amongst themselves with their dangerous weapons. Each one likes to aim at the others, but cannot bear to have others so much as point their weapon at him, so afraid are they of being hurt. They have no more shame than a serpent which stings, retreats to cover, and then stings again. But though they do fight with each

other, still they prove a great help to Satan's kingdom. Satan would meet with great difficulty in attempting to fight his battles without them. The source of their success lies in the fact that they are provided with two faces, a remarkable feature indeed. They are so trained that they show only one face at a time and appear to be different men than they are. Frequently as a man passes along the street a number of these arrows come at him from behind ; if he turns around the man that fires shows another face, which appears like the face of a friend. Whilst he is talking there are others firing at the innocent man again from behind. There is one way you can surely tell these two-faced fellows. If you see them attacking another behind his back you may be sure they will not hesitate to do the same with you if they take the notion. You cannot believe them, they are all liars ; however, if you tell them so they are ready to knock you down, and then tell lies every hour of the day. The whole army show great skill in inventing false tales. Some of them deny every truth of revelation. Some profess to believe it, and yet utterly neglect it, and obey not its precepts. There are no worse robbers to be found in Satan's kingdom than these, because they rob people of that what is better than gold or silver, and what is more to be desired than great riches.—Prov. xxii. 1. Yet many of them have so deceived, and kept out of sight their deformed appearance, that they have joined themselves to those who belong to the kingdom of light. These endeavour to pass

as belonging to the kingdom of light, because by so doing they succeed in advancing the kingdom of darkness better than by staying in their own place and with their own people. It is dreadful to hear what falsehoods they will utter, when amongst the children of light, clothed in their false face. Sometimes they would state that they were on their way to the better land, "where the wicked cease from troubling and the weary are at rest." They speak well, and because of this are believed, and impose on their hearers; but they cannot be trusted because of their talk. If they are seen, however, in the City of Wickedness, having their false face laid aside, it may be then seen from their works that they are on their way to the City of Wickedness. If they had not two faces it would not be so difficult to fight them, for it cannot always be told to which kingdom they belong. King Satan had provided, in the city, a large supply of weapons for this army. There were to be found lies plentiful and in demand, truth scarce and little called for. Such is the demand for these, that if it were not for it, Satan's armies would be run out of the field. Most of the other armies could not do business without buying a stock to have on hand when required. It was wonderful to see what call there was for tales in the market square, greedily devoured by women and children, who passed them round to all who would receive them. Although they made use of so many themselves, yet they had enough for others and seemed anxious to dispose of them at any price. This army was a very

large one. I think there were more in it than any other army under Satan's command. They all laboured hard to spread ignorance, to close up all trade and commerce, to destroy peace and good feeling between friends and neighbours. They delighted to see ill-will and hard feeling amongst the people; and to see all classes of the people quarrelsome and living in hatred, and hating one another. Having done all this, they rejoiced in the scene of confusion.

TENTH DEPARTMENT.—*Exodus* xx. 17.

The Lord again spake to the people saying, "Thou shalt not covet." King Satan now called on the tenth, the last but not the least of his armies. The principal use of this army was to assist other armies in their work, at the same time they did not neglect to attend to their own work according to orders. These were an old-looking lot of men. They could not travel without holding their heads downward, since their object was to see nothing and know nothing but that which is earthly. They were unlike the children of light, inasmuch as they looked for enjoyment from mother earth. Generation after generation were doomed to disappointment, for after most diligent search everything was found to wax old and dreary. This army proved a plague to themselves and to every one else. They were ever ready to encourage and assist the thief, the liar, the murderer, the adulterer, or any one who wished to keep clear of the kingdom of light. They kept the fountain of evil flowing with a steady stream of vile-

ness throughout the kingdom of darkness. They oppress the widow and fatherless, pollute the courts of justice, corrupting magistrates and judges. They keep nations in poverty, and spread misery throughout the land. They lead to wars which water the earth with human blood. They keep thousands in bondage, and cause truth and justice to be disregarded. They work hard to turn light into darkness, truth into error, peace into war, and friends into enemies. In passing along, if they see anything belonging to another which they desire, the desire for it is so strong, that they care not how it is to be obtained. They care not for the life or happiness of the owner, only that they may be able to get it, and then they are not satisfied any more than the horse-leech which never says enough.

CHAPTER V.

KING SATAN SENDS TWO WICKED SPIRITS INTO THE CITY TO COMMAND HIS ARMIES.

WHEN Satan had all his armies trained in wickedness, according to his own liking, he had them march through the city to show how the whole ten armies could manœuvre at once. Truly they had great skill and understood the laws of the kingdom of darkness to perfection, but still their cruel king was unthankful. He wished them to march more quickly and be more active in their exercise, and that is why he sent two wicked spirits

to take possession of these armies and compel them to obey their orders with the utmost promptitude. I saw one of these wicked spirits, who is called the spirit of revenge, take charge of these unfortunate men. Sometimes this spirit is called the threefold demon, Envy, Hatred, and Malice.—James iii. 16.; Prov. xxvii. 4. When this wicked spirit entered the city he came well prepared for his hellish work. As he marched along he left behind him firebrands, arrows, and death. He succeeded in getting these ten armies under his power. He believed in the work of each and all of these armies, liking them all, but the sixth army was his special favourite. He delighted in sending them to work with fury and madness. He was closely attached to that class of men. It was fearful to see the evil spirit take possession of these men who enlisted in the service of their master. His authority and power over them was such that he could make them do anything he pleased.—Rom. i. 29–32. He conquered all his master's subjects without any trouble, as they did not show any resistance, but fell in with his ways. This spirit, however, has been conquered, and is always conquered by great men. The man who conquers him is greater than the man who takes a city. Some men have conquered cities who could not conquer this evil spirit.—Prov. xvi. 32; James iv. 5. When he roused these men to action it was dreadful to see them. I saw some of them, after this evil spirit had taken possession of them; they would start suddenly, and hop and jump like madmen, shouting and yelling amid the

dirt of the streets. They were in bondage to this wicked spirit which they carried in their bosoms, and would not part with him on any condition. They hung on to him as though he was their only friend and protector, hence they would do things without reflection. They would injure themselves and also others. Their nerves were violently agitated, their faces flushed, their pulses high, their eyes were inflamed and rolling, their jaws in motion, and tongue enlarged. One thing they appeared never to lose sight of, that was to make every one around them as miserable as themselves. It seems to give them pleasure to see those around them in the same condition as they are. They often spend what strength they have left in causing misery, and often death, to their own friends and neighbours. I saw, as I passed, two men affected at the one time. This evil spirit had taken possession of both, this being only one instance among tens of thousands which occurred around me. When it is only two men, it is a fearful sight to behold the poor fellows driving around with such swiftness that they never tried to resist or control themselves, or had no wish to do so. Each of them pulled off the dirty old coat they wore, and then assisted each other to strip off their shirts. They were in such a hurry about this that their shirts were torn to pieces before they got them off, but they were not satisfied even then. They endeavoured to knock the skin off each other, and before I passed out of sight they were torn miserably and bleeding, and even then it seemed they had no

mind to stop. It was a common thing also to see two women, taken possession of by this spirit. At first the tongues would be violently agitated for a long time and then, probably, they would lose the hair off their heads. Other men and women gathered around, appeared to think it fine fun, and laughed and cheered at their misery and suffering.

I have seen also many children taken possession of by this spirit; but for the most part they got over it sooner than their elders. The spirit did not stick to them so long at once. I have seen that this spirit troubled some families more than others, and dwelt in some homes longer than in others. I could account for this only in this way, that some people made him more welcome in their homes, and were more friendly to him than others. The first man I knew this evil spirit to take possession of was a farmer's son. A farmer named Adam had two sons, the elder was afflicted with this evil spirit. This spirit had such an effect upon him that the younger brother could do nothing with him. He saw him get into a terrible fit and was sad to see his wretched condition, for he felt malicious because his brother was not affected in the same way. He lost sight of everything but jealousy of his brother's happiness. He became obedient to the evil spirit and slew his brother. He then ran away from home and became a fugitive and vagabond on the earth.—Gen. iv. 8-14.

I also knew another case some time after this. A man called Isaac had two sons, one of whom came

under the influence of this evil spirit. The younger brother did not do anything with him, but ran away to a distant part of the country, and remained there for a number of years through fear that his elder brother would kill him. He returned again, however, after a long time and was thankful to learn that this evil spirit had left his brother whilst he was away; so that when he came home the two brothers met each other in joy and peace.—Gen. xxvii. 41. It would take a great deal of time to tell of the work of this evil spirit. I will mention only one case more now I knew a man called Jacob, who had twelve sons, and sad to say, nearly all of them were possessed of this spirit. One of these boys who was still free from its influence found his way to a far country and there learned how to conquer this evil influence and keep it under his feet. He afterwards sent for his father and his brothers. The brothers came and banished this evil spirit from them, so that it did not rule over them any more.—Gen. xlv. 9. I will tell you again in another place about the evil work of this wicked spirit, but no more in this connection.

I must now give you a short account of the other wicked spirit which Satan sent to assist the one who had charge of his armies. When the two wicked spirits joined together, no tongue or pen could describe their evil effects.

Strong drink was the other wicked spirit Satan sent to possess his armies. This is frequently called Spirit, but still it is the same spirit which is called by dif-

ferent names. It is seen in different places, in different colours, and consequently it is called by different names. It does not matter, however, what it looks like, or what colour it assumes, it is one and the same wicked spirit. But still according to the fashion we may call it by different names. Satan provided dwelling-places for these wicked spirits, and employed men to care for them. These men showed great respect for these spirits, and other men from Satan's armies called in where these spirits dwelt and delighted to meet with them. The spirit liked the business of all the armies, and encouraged the business without exception, because all those who came in contact with them were more active in the service of him whose they were and whom they served. These bond-men were so anxious to meet with their master spirits that they paid the servants who attended them to bring them forth from the places where they were confined. As soon as these men saw the spirits they went for them, and the spirits went for the men. It was dreadful to see how these wicked spirits would knock down those strong able-bodied men, and sometimes kill them without mercy. It is not to be wondered at that they were called strong spirits. At first these parties called for weak spirit, and then in course of time, for strong spirit. The men who frequent these places are not satisfied to be tormented themselves, but they pay money to see others taken possession of by the spirits. When friends and neighbours meet together to have communion with these spirits, they call for one called

Liquor, and after partaking of it fall to and thrash each other. Sometimes they would take punch, and then set to work and punch each other. Brandy would be called for, and the upshot of it would be they would brand each others noses. They would take wine and then they would make a winding way home, and cider and then run to one side. If they called for ale, something would ail them ; if for champagne, they would all suffer pain ; if for sling, they would slay each other. Whatever spirit they called for he would quickly act upon them, so that they could not resist him. It was remarkable how these evil spirits exerted power over those with whom they had to do. Those parties who have frequently come in contact with them say they could not pass one of these places, where these spirits are kept without being brought under their power. Then they must call in and have a social time, and it was dreadful to see how roughly these men were used by the spirits. They would not let them pass in peace without drawing them into their dwellings and taking the money out of their pockets, and then send them off for more. I have known them to rob poor fellows, not only of their money, but also of all their clothes, and send them away in rags. They would also rob the families of these men of their food and clothing. They often kept these their dupes as slaves, and would not let them go to work for themselves or families. They thus hung around those wretched places until they died on the spot. Even whilst they did exist they did not live in peace, but were continually doing

honour to them and bowing down to them. It was sad to think what these spirits do in return for their devotees, giving hatred for love, evil for good, poverty for riches, dishonour for honour.

These evil spirits crowd the streets of the City of Wickedness with infirm, sick, and dying people, so that many drop on the street. These spirits do not always stay in their lodgings, but spread themselves throughout the city, from one place to another, and from one family to another with fearful rapidity. Sometimes they grasp whole families and bring them to a speedy grave; but mostly they take away the husband and father first. He feels only slightly affected at first by their power and thinks there is no danger. He thinks he is safe though others have fallen. His friends tell him of his peril, but he does not believe them. But presently he realizes another attack more powerful than any of the past, and he at last realizes that the monster has grasped him, and with no power to prevent, in agony he awaits his end. Sometimes people are knocked down on the streets by these spirits, then taken up dead, and afterwards are carried to a pauper's grave. These spirits usually rob a man of his money, goods, and possessions, before he is wholly given up to them. These spirits affect different people in different ways. Some would bleed from the nose, the blood running down on their clothes, without their being sensible of their condition. The poor creatures would walk around not knowing whither they were going. Some took to vomiting, others had sore eyes

which turned black so that they could not see where they were going; others acted as though they had the brain fever, raving in delirium and requiring several to hold them down. Some falling in fits would foam at the mouth. The evil disposition of the young was also manifested in their behaviour to these afflicted creatures. When these unfortunate men were lying in their vomit, wallowing in the street unable to help themselves, wicked boys would pelt them with stones, chips, and jeer at them. Many of the elder ones, instead of preventing them only laughed, and mocked, nor caring whether they lived or died. The families who took charge of these evil spirits, under the direction of Satan, were not free from their evil effects; for although these spirits gathered much money, placing it in their hands to provide for their wants, still it failed to produce life, health, and happiness. Whilst they made speedy work in destroying some, they spared others for years, and encouraged them in all manner of evil work. They used their power over them in order to cause them to commit acts of murder and cruelty. It was a fact worthy of note that when the spirit of strong drink took possession of a man the spirit of revenge also took possession. When Satan's armies, under the influence of these two evil spirits, commenced their work of destruction they made quick work of it.

The armies are sent into a field to practice, under the influence of these two wicked spirits. All the men in the field of battle give tokens of their skill.

The armies were so attached to these evil spirits that if any one made an attack upon them they rushed to the rescue, and it resembled an invaded wasp's nest; so jealous were these men of the honour of these spirits, that they would not hear an evil word spoken of them, as they looked upon them as their best friends and obeyed their commands strictly. Shortly after the spirit gave the word of command one could be seen with his eye knocked out, another with his skull broken; some had their hair pulled out, others had their faces bruised; many were deprived of their teeth, or had their jawbones broken. None could pass without having their lives endangered, and all looked as if they desired to give a blow to any who came near enough. They seemed to feel like so many bears with sore heads, and were more to be dreaded than a pack of howling wolves. Some had dug deep pits into which they strove to get their enemies to fall, but from some cause or other, managed to fall into them themselves. Psalm ix. 15, 16. After this fashion this spirit of strong drink succeeded in destroying one hundred and forty thousand of his master's subjects in one year, causing them to die the most horrible death that could be imagined. Notwithstanding all this those whom he has still spared love him sufficiently well to lay down their lives for him when called upon. Thus the spirit of revenge is at work every day, sometimes by himself, sometimes in combination with the other, and sometimes with united forces ready at any time to distract any city or country they can attain power over. The

spirit of revenge, not satisfied with the wholesale killing and murder, sets able-minded men to make new inventions in order to facilitate the process of destruction of human life. These men succeed in making improvements in firearms and weapons of destruction generally. The evil spirit then sets one kingdom against another, and nation against nation. Thus when they begin to kill and destroy they are more to be dreaded than the wild animals of the forests; thus men kill other men because all alike are possessed of this evil spirit. It is often necessary, in order to give them courage, to place them under the power of both of these evil spirits before they commence their work of butchery. They then become not as rational beings, but like machines used by others as they please, engaging in this work of destruction. When thus set at their work the personal suffering caused by them is beyond the power of imagination to depict, or describe even the hundredth part of it.

CHAPTER VI.

WE cannot help feeling for the sufferings of others as we think of the sights beheld by the human eye; the bleeding and wasted forsaken by the strong; the lifeless trodden under foot; the earth covered with the killed and wounded, lying one upon another, destitute of assistance, weltering in their blood, uttering fearful

groans, loudly invoking death as they lie under other dead, making effort to extricate themselves. Behold the thousands lying all around, dying on the blood-stained earth, the frowns on their faces with which the last agonies of death have clad them. Some in their last moments have torn up the earth with their hands and hold the grass in their dying fingers. Enough has been said to clothe the picture with horror. In the midst of these dread scenes of carnage is it not wonderful to see many shouting the cry of victory, cheering as they praised the valour of themselves and co-workers, thus glorying in the shameful work. As they saw what these evil spirits sent them to do they said revenge is sweet. They were so proud of their work that they claimed the right to be called heroes, and to be looked upon as great men. They are so blind and wicked as not to see themselves as evil men or discern any evil in their course. They were thus trained by Blind Ignorance so that he induced them to serve in the armies of King Satan. Any man of sense is led to wonder how they could be so blind, but truly is it said, "none are so blind as those who will not see." Some men are able to see clearly and estimate the work of these evil spirits; to see from the commencement of their work they have destroyed a number equal to seven times the population of our globe, as they have wrought from one generation to another.

What a number of human beings thus sacrificed to satisfy two wicked spirits, and yet foolish men say

they do not see any harm in them ! They talk of the great use they are to the people and country in giving men employment, and in this way supplying the people with the means of living. Yet even a blind man could clearly see that there has been more money expended to satisfy their demands, and support them, than would buy all the land in the world, and provide food and clothing for every man, woman, and child ; sufficient to provide also houses for all to dwell in, as well as furnish churches, schools, and pay for ministers and teachers to teach them the better way. Yet the ten armies of the kingdom of darkness declare they cannot spare them, and will protect them at the risk of their lives, when if they understood their own interest they would speedily drive them back to King Satan whence they came. They would also direct the army, leap over the wall of the City of Wickedness and enter into the kingdom of light as some have already done. These being able to say with great joy, "For by Thee I have run through a troop and by my God I have leaped over a wall."—2 Sam. xxii. 29,30. Any person taking a general view of the City of Wickedness would suppose that King Satan at seeing the manner in which his work was carried on would rejoice to see so many obedient subjects carrying on that work in obedience to his commands. He was not, however, at all satisfied, but was in a fearful rage because there was a number of his subjects who got a glimpse of the light and began to believe the truth. As a consequence they soon deserted the ranks

and got out of his kingdom, bidding good-bye to the former king and associates.

Satan could not prevent this desertion and set to work in great earnest to call for all the help he could get. He decided to call a council,—Psalm v. 9, 10. He tried to find some one who would be successful in the matter of preventing people from deserting his army. Whoever could do this best he would appoint him in authority next to himself, giving him great honour. He would pay him good wages for all work done. He called on the different parties to appoint one candidate each, and after each had nominated their man, he would call a public meeting and consult with these two leading spirits, so that whoever would prove of greatest advantage they would appoint to the highest office to assist Satan in governing his kingdom. Thus there were a number appointed as candidates for this office. Six of these we will mention by name who were called on to show their plan for work. At the public meeting called to discuss this matter all were present, and amongst the parties called upon to address the meeting there were Ignorance, Infidelity, Universalism, Popery, Procrastination, and Hypocrisy.

CHAPTER VII.

THE first one called on to address the meeting was Ignorance. He arose and commenced his harangue by saying, "I am glad to meet with such a large number of my friends and supporters on the present occasion. I know I am not a stranger to you. You have stood by me in the past and have shown your regard for me by faithfully obeying my instructions. I believe you will be faithful in the future. I expect soon to be appointed as one of your chief rulers, and I hope you will all be well satisfied to submit to my ruling as faithful subjects to your king and country. And thou, O King, well knowest how I have served thee in gathering volunteers into the ranks, so that I have filled the ranks with men and have trained them in thy service. I am the friend of every army in this kingdom, whose obedience and regard for the laws of this kingdom proves that I exercise a powerful influence over them. In order to show what I have done for the kingdom in the past, I would ask you how could this our kingdom have stood if it had not been for me. Who else could have trained the ten armies so as to please them so well, but myself. I call upon them to witness as they can all testify in my favour. I would ask the first army if it was not I who discovered to them so many gods to love as they have. If they belonged to the kingdom

of light they would have only one God to revere, and that one whom we do not love or serve at all. I believe they all know enough to stay where they have so many privileges. I ask the second army if I have not done much for them? Behold, how many graven images, pictures, and likenesses, with many other beautiful things, I have provided for them. If they belonged to the kingdom of light they would not be allowed one of them. Look around through this our kingdom and see our many great and excellent buildings I have caused to be erected. I have furnished these with many pretty things. I have put up your nunneries and have filled them with beautiful and attractive inmates. I would ask the third army, if I have not taught them to be loyal subjects; have not I shown them how to use liberty of speech and to be fearless, walking with delight in their own ways and teaching them to do and say what they pleased. They would have no such privileges as these if they belonged to the kingdom of light. I would ask the fourth army if I did not teach them to enjoy themselves and seek their own pleasure once each week, providing for them plenty of sport. Did not I tell them such things would not be allowed in the kingdom of light, for none would be suffered even to laugh in their congregations. I would ask the fifth army, which has obeyed my instructions implicitly, if they do not like my plan of procedure? I have advised them to please themselves, doing as they had a mind to do, not to be kept in bondage by your parent or anybody else. When you

know of a spree or fun of any kind, go and enjoy it, whether your parent approves of it or not. I would ask does not the sixth army delight in my instruction, when I tell them to kill and slay their enemies without regard to consequences. Many of them have played their part well and are no cowards. Some of this army have been so highly exalted under my instructions that their feet did not touch the ground in their last moment. Having died in the army they preferred death to the dishonour of deserting us. Now, if they were in the kingdom of light, they would be such cowards they would kill nobody. I ask the seventh army if they are not well pleased with what I have done? Their actions speak their satisfaction. Behold in the city how many houses I have supplied with prostitutes, and have sent an army to support these houses. These men have no desire to desert our ranks, they would belong to no kingdom that would exclude my laws. I would ask the eighth army if they are not well satisfied with the work I have given them to do? I tell them if they are in need of anything and can get it for the lifting up, take it by all means. Help yourselves to the good things of life so long as they can be got without pay. If you see the chance of getting rich in a day do not miss it. Do not fear the jails, they are comfortable homes, all furnished with food and clothing. Those are the smartest men who get along without going there. They are provided for those who cannot. You know the laws of the kingdom of light are so strict that they would

not admit any one who would not take what did not belong to him. I do not think there is any danger through any of my men forsaking me.

The ninth army will be ready to admit that it is an easy task to obey my orders. They know how convenient it is to have a bundle of lies tied up, ready for use when needed. They cost nothing, can be had for picking up, and frequently something can be made out of them. It would be foolish then not to use them when they are an advantage. I know this army has no desire to desert our kingdom nor join a kingdom where they could not make use of these things.

I would call upon the tenth army to witness how willing they are to have the many nice things I point out to them. When I tell them to obtain these things it is no sooner said than done. They willingly obey when I send them to join any of the other armies in carrying out their purposes. These men are too well trained to have any desire to leave this kingdom, and join any other where they could not proceed in their ordinary business.

Now, if the united evidence of these ten armies is not sufficient to prove my ability to rule this kingdom I would call upon the two evil spirits to give their testimony. I would enquire of the spirit of revenge if I have not succeeded in getting these people to love him? When I told them that revenge was sweet they were ready at once to embrace him, and regarded him as their best friend. I would enquire of the spirit of strong drink

if I did not furnish houses for him to dwell in, and sent men to meet him in those houses? These places would not be in our city if it were not for my influence. I am aware that some of you find fault with my name and wish I had a better one. Be that as it may I cannot help my name; I got it so long ago I cannot change it now. But I cannot object to your speaking ill of my name as long as you show so much respect to my person, and cleave to me as your friend and instructor. I have done much for you in the past and will do more in the future. I have heard it said that "knowledge is power" but I do not believe it, for knowledge is no friend of mine. I would say rather that ignorance is power, for it is by my power that you are furnished with weapons of war. I believe that knowledge has entered our city and taken away a few of our men, but I shall see that he does not do so again. My words have more influence than the sayings of knowledge, and before knowledge comes to our city again I will fill every empty head with my words, and then the teachings of knowledge will have no meaning with our men, but will fly over their heads. Knowledge will then soon give up in despair and leave our city when he sees that his efforts are all useless. Finally, let us all be faithful to our king, and ever remember that ignorance is power.

The King of Darkness who presided over the meeting stated that he had approved of the plan Ignorance had described, and thanked him for his faithfulness in the discharge of duty. He assured him he would not

he turned out of his office. If he should not be raised to a higher position, he should not be discouraged for he had done so well that no one could be found to do better. As to relative merit he would be better able to decide after he had heard the other speakers.

Having thus spoken, he called upon Infidelity to show what he could do for the kingdom by way of preventing desertion. Infidelity then arose amidst great cheering and hooting, the former proceeding from his friends, the latter from his opponents, and thus commenced his oration:—

“I believe a feeling of uneasiness has permeated our ranks for some time, and to remove this is my object and the all important topic of this assembly. The agitation referred to is caused by the supposition, that we may better our condition. Rumours have crossed our borders that in other domains there is more liberty than exists with us. I can show this august assemblage that we have a great deal more freedom than is to be found in any other kingdom. Our sixth brigade enables any one who feels aggrieved to inflict punishment then and there, so that the offending party can no more annoy. This, I claim, is liberty. The whole of our battalions have the general welfare of this noble community at heart, and, indeed, have been organized with this end in view. Our noble monarch having in view perfect freedom, and development of pleasures, has sent to our aid the spirit of strong drink, so that if any should become dispondent, they may become revived and feel jubilant. Reports have reached

us of persons called Evangelists, as well as some of their literary productions ; indeed, it is those who at different times have raised commotions amongst us. We have plenty of reading matter published in our own kingdom without meddling with their publications. Now, against their teachings and reports of better laws than we have, I advise you to combine and use my argument. Let us tell them we do not believe them. What business have they to come here and tell us about laws which have no reference to us, and which we do not want to know anything about ? They wish to do away with our liberty, and find fault with the working of our armies. They find fault with our city, with our king, with the two evil spirits, and in fact with every thing we have got. But I say, that if they do not like our city let them keep out of it. Did any one ever hear of these messengers showing more liberty than we have in this place. I tell you the law I believe in is this, "let every one do just as he pleases." Now what better laws and what more of liberty could any one have than that ? Do not heed them when they read to you an old book called the Bible. This book gives an account of a man called Cain, who lived nearly six thousand years ago. They represent him as one of our number, and as belonging to our sixth army. They say that he killed his brother Abel because he belonged to the kingdom of light. Now, I would ask every one of you, how you can suffer things which happened six thousand years ago, to be brought up against you ? I do not believe in

this kind of accusation. The truth of the matter is they are enemies to our city and kingdom. They seek to have our kingdom destroyed, and ourselves taken captive. I warn every one of you against having anything to do with their books, especially the Bible. Endeavour to keep it out of sight and be always ready to raise your voice against it. Do not waste your time reading or studying their laws. If they ask you who God is, tell them that matter is God, and it makes no difference whether there be any God or not. If they ask you who man is, tell them that man is a beast, that the soul is the body and the body the soul; that after death there is neither body nor soul. If they ask you what religion is, tell them there is no religion, except natural religion, and that all religion is unnatural. If they ask you who Moses was, tell them that you do not believe in Moses, but you believe in Tom Paine. If you are asked who Paul was, tell them you have no faith in Paul, but you have faith in Voltaire. If they tell you that is unbelief, tell them you delight in such unbelief. If they ask you what virtue is, tell them that virtue is but a shadow, an empty name. Why should you seek to be virtuous, when it interrupts your pleasure; or why should you forsake vice, when she points the way to present happiness. It is surely wise to enjoy life for the short period it continues, and if riches be conducive to happiness why should you hesitate to procure them, either by deceit, perjury, or rapine? If sensual indulgence pleases you, why should

you refrain from strong drink, or anything that suits your convenience or gratifies your passions, for present enjoyments are all that you can count upon, and no retribution awaits you beyond the grave? I would just say before I close, that I admired the speech of my friend Ignorance. I call him friend, because I am related to him, and must confess that I could not accomplish much without his assistance. There is one thing I would mention, which he passed over, let us keep the Bible out of our kingdom; for if that dreadful book is circulated and read amongst our people, there will be desertion, in spite of myself, Ignorance, and our King all combined. This is our great point of danger, but if we unite to keep it out, our kingdom will prosper and extend over the whole world. Friend Ignorance approves of the work of our ten armies in banishing the laws of the kingdom of light, and so do I. I also approve of the work of the two evil spirits, for they are helping to extend our kingdom. I am at present, and always will be, ready to attend to any work King Satan may set me at. I have a band of men ever ready to obey my commands, and fight for our rights and privileges." Having thus spoken amidst great cheering he took his seat.

King Satan approved very much of the remarks which Infidelity had made, and said he wished all his subjects were as reliable as he was, he should then have nothing to fear for the welfare of his kingdom. He desired him to continue doing as he had done, because he could not think of sparing such useful people as he had been.

He next called on Universalism to address the meeting, and show what course he had to propose of preventing desertion and building up the kingdom of darkness. Universalism spoke as follows:—

“The two preceding speakers have, no doubt, done much for this kingdom, but I have a scheme which would work where others would fail. I cannot, indeed, find much fault with Ignorance, for he is a brother of mine. I believe there is power in Ignorance, for by this power I can train up my followers as I please. As for my friend Infidelity, I scarcely approve of his plan of work. I do not acknowledge him as a nearer relation than half-brother, and I would not assent to his teaching more than half way. He says that he cannot prevent our people from deserting, so long as he allows them to read the Bible; but I can, for I have often done it, and that shows that I have more influence in this kingdom than he has. I am not so much afraid of the Bible, for I know how to manage my followers with regard to it. It is true these Gospel messengers tell our people about a city “not made with hands, eternal in the heavens,” with its golden streets, its abundance of fruit, and everything that heart can wish. From this information many of our people desire to go there, and ask the way to it. I never face them with the weapons of unbelief, as Infidelity does, telling them I do not believe it, but I assent to the doctrine, and tell them that I believe it. Then they look to me for instruction, when I take the opportunity of telling them not to trouble themselves about it, just

stay in our kingdom and do just as they please, and they will reach that happy place all the same. It is certain all those who belong to the kingdom of light will enter and live forever, and will never suffer pain or sickness, but so will we go there also. Go we will, and go we must, whether we wish to go or not. I find that such teaching as this keeps them easy and comfortable, and they do not desire to leave us. I agree with the Gospel messengers to a certain extent; but when they try to frighten us, by declaiming about the badness of our kingdom, and tell us we are on the way to a worse place where we shall suffer from eternal fire, I cannot stand that. I then find it necessary to use the arguments of my friend Infidelity, and say I do not believe it. When they say that the way is narrow to the celestial city, I say no it is not, the way is broad, so much so that all our ten armies can go marching in it. When they declare that the wicked shall be turned into hell, I tell them there is no hell, and no occasion to fear it. It matters not whether we are wicked or not, none of our armies have any need to change their employment. If they should die, fighting and killing one another, all would be well, for sudden death would be sudden glory, and they would march all the sooner into that happy city. When these messengers take the Bible and read, "Be troubled, ye careless ones," I say do not be troubled. When they read? "Who among us shall dwell among everlasting burning," I say no one ever shall. When they read of the day of judgment, "For the great day of His

and
It is
light
pain
will,
find
com-
agree
but
t the
the
from
eces-
, and
way
, the
s can
icked
hell,
er we
ed to
nting
dden
march
mes-
d, ye
they
sting
read
His

wrath is come and who shall be able to stand?" I answer every one in the kingdom of darkness shall be able to stand. I have published many books to show that the Bible does not mean what it says in the matter of eternal punishment. My books have done a great deal for our kingdom, and I like to see our people reading them in the place of the Bible. I tell them there is no need of reading the Bible to learn the way to eternal life, because every one is on the way, and will enter bye-and-bye.

This is my plan of work and I do not see any necessity of going so far as Infidelity goes, when I can accomplish as much by going only half way. So long as we keep the people contented to stay in the kingdom of darkness, I think it is all our King requires of us. I am certain my plan is the better one, since I can talk about religion and explain the Scriptures to the people, reasoning with the Gospel messengers and showing that they are wrong, and know better than to believe what they teach. I manifest earnestness and my followers believe me because they are in love with my doctrine. If I knew any better scheme for furthering our interests I would quit this one and resort to it, but I do not know a better one. There is one other thing which I sometimes find it necessary to resort to. I sometimes meet with people who will not believe that there is no hell in which to punish the wicked. And when I cannot convince them I tell them that this city of ours is not a sufficiently bad place to prepare for the heavenly city, but that we go

down to purgatory and there are prepared for the better state, and we come out of that purified as it were by fire. Now who could devise a better scheme than that, it takes well with thousands who would be alarmed if I could not show them that they are safe in their present state. I must confess that I am well pleased with the laws of our city, and with the work of our armies. I am satisfied they all do the best they can, or they would not belong to our armies. To do the best we can is surely as much as any one can do. I have nothing bad to say either of these two evil spirits, in fact I love you all."

Satan said he believed that Universalism was the right man in the right place. He thought it wise for Infidelity to try and keep the Bible out of the kingdom, but when it could not be done, he was glad to have such a person as Universalism to treat it after his plan and prevent it doing harm. It was a pleasant state of things to have one to help another, and he was glad to have so many friends to help him in time of need. Satan then called upon his old and tried friend Popery, to address the meeting and his plan of working. Popery stood up and addressed the meeting as follows :—

"There is no doubt our king has proved me to be one of his best friends for many years ; for I have laboured and toiled to extend his kingdom. I believe I have a better plan of work than any of the preceding speakers, and the reason why my plan is so successful is that I am very much in earnest. I believe in some

of the plans of the preceding speakers, but none of them have the zeal they ought to have in extending our kingdom. I must acknowledge the first speaker has done much to help me in the past, for he has ordered his people to supply me with money when I was in need. He is a very liberal friend, not only to me but to all our ten armies, for he has shown them great favour in allowing people to enter any of the armies without fee. In this matter he has been more liberal than I have myself, for I have often exacted from my followers large sums of money for liberty to enter these armies, and this for remaining in them only a day, or an hour, or as long a time as they needed. I approve of the plan of the second speaker, in endeavouring to keep the Bible out of the kingdom, for we can never prosper in our work so long as the instructions of that book are heeded. I must acknowledge that Infidelity is a friend of mine, inasmuch as for many years we have united our forces to keep that book from finding an entrance amongst us, lest some of our followers should forsake their allegiance to us. So long as we can keep them in darkness concerning it, it cannot do them any harm, this we have proved to be the safest way to deal with the matter. I was pleased with the plan, the third speaker explained, in order to keep the people contented, by showing them the way to the celestial city, by passing through hell-fire. It would have been better still, however, if he had taught them to come to me in order to get a speedy passage, since I claim the power

of getting people out of that hot place in a great hurry, provided they leave behind a few dollars as my fee in the matter. If any read the history of this part, they will easily see how little the former speakers have done as compared with what I have accomplished through my plan of work. They have been content with arguing and contending with our enemies, or it may be with an occasional insult, but they have seldom had the courage to kill any one for differing with them in opinion. They have shown themselves to be cowards and have done nothing worthy of being recorded in the pages of history. It has ever been my plan to build up our kingdom by pulling down the kingdom of light, and reducing the number of their adherents. This I can accomplish, because my followers are well trained in obeying my orders and have confidence in me, believing all that I tell them. They submit to anything that I prescribe, are willing to feast or fast, to wear boots or go barefooted, to work or to play, to save life or to kill, to torment themselves or others, and all this just as I say. There are few, if any of your majesty's subjects, can command so much attention. Kings and Emperors yield obedience to me. I have in my zeal for our cause imprisoned and fined tens of thousands of people of all colours, of all ranks, and nationalities. I have without scruple or remorse, punished millions with death, and rendered their death scenes as horrible as possible, just as much so as the spirit of the times would admit. I will continue this course by the aid of my followers, who are

very passive in obeying all my commands. My plan of work is no new invention, but is a well-tried scheme. It is about eighteen hundred years since this plan was invented by some of the most zealous friends of the kingdom of darkness. About that time some who belonged to the kingdom of light commenced a disturbance. They accused some of our people of putting to death their Prophet, Priest, and King. Our men at first attempted to stop this by mild means, warning these men to say no more about the death of their King. When this proved of no avail they commenced to kill them. The first one whom they stoned to death was called Stephen, who prayed for his murderers. After this man thousands more met the same fate. Bye-and-bye there arose a mighty man called Nero. This was one of our best men and knew how to rush business in the same way that I do, being an extremely zealous advocate of our principles. I think it may be truthfully said that Popery is power, it is more powerful than Ignorance. If in some things I am indebted to Ignorance, Ignorance is still more indebted to me. When I find my way amongst any people and bear rule over them, Ignorance is there also to carry on his work. If any one's work is pleasing to our king, I think mine ought to be. It was a fine stroke of business to put to death so many children of light for no other reason than their not believing as I do. I wish to destroy all who will think and act for themselves.

I am now an old man, but not the oldest of the family of our king; however if I did not commence

the work of destroying the children of light, I have the honor of carrying it forward. It is about three hundred years since we had a very happy time and a time of great rejoicing, for we succeeded in destroying ten thousand of our enemies in the short space of three days. My men had a grand time whilst drawing the dead bodies in carts and throwing them into the river which was stained with blood. We carried on this work of destruction for a whole month, until thirty thousand were slain. We burnt their habitations, seized their property, carried away their cattle, and took possession of their lands. Those of them who ran to the woods, living on wild fruit, the bark of trees, roots, &c., we followed, hunted for sport, and ran them down like wild beasts. When they betook themselves to caves, difficult of access, we smothered them by burning faggots at the mouth of the caves. Others of them we caught, hanged on trees, drowned, tied to trees pierced with prongs, threw from precipices, stabbed, worried by dogs, and crucified with their heads downward. From age to age, and amongst all people, have I carried on my work, so that it is impossible to estimate the numbers I have slain. I brought upon them "trials of cruel mockings and imprisonment," caused them to be stoned, to be sawn asunder, to be slain by the sword, to wander about in deserts and mountains, in dens and caves of the earth. My course in the world has been marked by the blood and bones of my victims. I have not been satisfied by tormenting and killing the living alone, but I have often taken up the

bodies of the dead, consumed them to ashes, and scattered their dust. This is the way I have treated those who believed in and studied the Bible. They talk of enlightening our people, but we have more light than they have, inasmuch as we burn candles, even in the daytime. My work is not yet done, nor will it be done so long as my name is Popery. I know very well how to treat those who desert our kingdom and join the other, just kill them, even though they should belong to our own families; a father, son, brother, all the same, kill him, burn him, or anything to get him out of the way. I am ever ready for this kind of occupation, and have made great preparations to destroy all who belong to the kingdom of light. When my work shall have been completed we shall have all this world as our own and will bring back the dark ages. For the accomplishment of this end I have under my command tens of thousands of soldiers. I have hid under ground, ready for use, millions of pikes, long and sharp, as well as any amount of lances, pistols, shields, engines of torture, shot and balls, battle axes, all stored by me in boxes in different parts of the kingdom. I have also many thousand boxes of thumb-screws, to be used to make those who have secreted wealth tell where it is, and confess all we want to know of them before we put them to death. Now, I must bring my address to a close. Whenever our king says the word, I and my men are ready for any work that may be assigned to us, and I believe no one is better able to advance our interest than I am myself." Satan replied that he could

find no fault with what Popery had said, inasmuch as he believed in all his teachings. Having thus said he next called upon Procrastination to show his mode of procedure.

Procrastination then took the floor and declared that he had discovered a better plan to prevent desertion from their ranks than any of the others already mentioned. "My plan," said he, "differs from the plan of any of the others, and having been tried for many years has been eminently successful. I perceive that Ignorance, powerful as he is, fears the entrance of knowledge into our city, by which many leave our ranks. But I have devised a plan by which knowledge, all potent as it is, cannot induce our people to desert; so that just when he thought he had succeeded, he failed. Infidelity fears the influence of the Bible upon our people, but I have succeeded in keeping many with us who both read and believe the Bible. Universalism fears that our people will be frightened into desertion, because of the teaching respecting hell and eternal punishment; but I have succeeded in keeping many with us who believe in all the horrors of eternal punishment. Popery thinks it to be the best plan to burn with fire the rebellious ones, but I can prevent their desertion without the trouble of destroying them. If we can keep them with us until they die, we shall have them to help us fight our battles. Now it is true as regards our kingdom that those who have not left us in the past cannot leave us in the future. There is then only the present which is a matter of concern, and

everything thus hinges upon present feelings and action. The present is just a little space where the past and the future meet. Now, if I can only make them easy for this little space called the present, and promise to them the future, they are content. I often agree with those whom I find uneasy and give them a year and thus calm their feelings. I do not dispute with them about their belief, for I do not care what they believe, they may be strictly orthodox for all it concerns me. If I find any of them about to leave us and join our enemies, I do not take the trouble to argue or contend with them, but I seek to make them easy just for the present. I never foolishly find fault with people for what they are about to do, so long as they do not set about doing it. I say to disaffected parties, all right; no doubt you will be much better and happier there than here. I thus find they are pleased with my counsel, and are disposed to listen to me further. I then tell them it is time enough yet, you will certainly go some time, but there is no hurry. I often find those who have a very strong desire to leave us, and I tell them this is not a convenient season; just wait a little. In the meantime, I find them some entertaining employment, and presently they are again willing to engage in the work of one of our armies. Frequently when I have thus detained them, for the present, one or both of these evil spirits take possession of them, so that I do not need to pay any further attention to them. I find it necessary usually to pay the most attention to the youths of our kingdom, as it does not matter about

the aged, for they rarely have any desire to desert us. If, then, old people should desert us, it is not much damage they could do us, after they have spent the most of their lives with us. I am aware of the necessity of teaching the young that youth is a very bad time to leave us. I advise them to do the same things as other young men around them, and not leave jolly youthful company. I tell them to wait until middle age, and when that comes I find a great deal for them to do, and say to them still do not go now, wait until old age, so that when that comes they have no desire to go, being averse to change. Thus from youth to old age vast numbers heed my counsels, and follow my instructions,

I have learned that the young people can look upon death, and the departure of their comrades, with the utmost unconcern, and this is because I assure them there is time enough yet; there is no danger of their being called away. I try to teach them not to think of dying, inasmuch as it is not a pleasant theme for thought, thus I keep them from year to year until the last one has come, and they die in our armies fighting our battles. This is pleasing to our king as well as gratifying to myself. I go further than this in the interests of our cause, for I often give instruction, even to their gospel messengers who come to teach our people. I counsel them not to speak in the interest of their kingdom now, but wait for a more convenient season, and such delay acts in a detrimental way to the kingdom of light. I try to divert their attention by

dissuading them from the performance of a small service, but wait until they can do some great thing which will be worth their while. I am well pleased when I hear them say they will some time in the future render some great service to their kingdom, but for the present are content to be inactive."

Now, I would like to know if there could be a better, easier, or more successful plan than mine to help forward our cause, and to establish the empire of our king. Satan expressed his pleasure at the noble plan, pursued by Procrastination; but at the same time he would not for a moment wish to discourage those which had been brought forward by the preceding speakers. He thought it for the best that each should carry on his own plan of work as in the past. He could not spare any of them, for he had plenty of work for all to do. He next called upon his old and well-tried friend, Hypocrisy, to show what he could do by way of keeping his kingdom secure in times of danger like the present.

Hypocrisy stood up and spoke as follows: "I am truly the king's friend and more skilful in the king's business than any other. Some of the speakers who have addressed you have claimed kindred to one another, but I do not compare myself to any one of them, my aim being higher than theirs. I compare myself with the king himself, because of the resemblance existing between us. Our king often transforms himself into an angel of light in order to further his schemes. I frequently do the same in order to carry

out my plans. I can easily change my uniform from black to white, and thus mingle with the legions of light, passing for one of themselves. I thus learn their plans, and am more successful than any other, inasmuch as an enemy in the camp can do more harm than ten out of it. When once amongst them I do not forget the kingdom to which I belong, for I have the king's business always at heart. I lose no time in seeking to sow discord, confusion, and jealousies among the brethren. I thus get them ranged one against the other in speaking evil and finding fault with their teachers. I tell some of them what others have said and thought about them. This I accomplished by putting on a form of religion, and denying the power thereof. I can easily put on a white coat over my old black one, inasmuch as I do not believe in inward purity. I just make a show for a season, so that I can join any party and do any work that is required of me. I know well how to be an enemy and yet pass for a friend, if in this way I can further the interests of our kingdom. I try to set the children of light at variance amongst themselves, so that they will drive each other back into our kingdom, and hide from each other the beauty of holiness. I not only sow discord among brethren, but I also prevent our comrades from entering the kingdom of light. When they see that I am amongst the other party, and knowing me they think they know all the children of light, and suppose they are all like me; this being the case they think they might just as well stay where they are, as go

amongst the same kind of people in the other kingdom. I find it needful to put a stumbling block in the way of those who think of leaving us, and that so large that they cannot get over it, and finding nothing better I stand in their way myself. I support charitable purposes and help to sustain gospel ministers, but only to receive the praise of men, and to give me more influence to be exerted really in behalf of our kingdom. I worship, or appear to worship, only when I am seen of men. I give a good sum of money to support religious worship and have my name placed in the public papers, and by this means I get appointed to office in the congregations. I am thus placed often to bear rule over these who belong to the kingdom of light. I even sometimes get to be a teacher myself, and in this office approach the children of light, until I win their confidence. Having attained to this position I commence my work in good earnest. I turn those who are weak out of the way, and shake the confidence of others, destroying their peace. My real object is to scatter, tear, kill, and obtain the fleece for myself. As I do not believe in a creed, I teach the people that they ought not to belong to that class who are hampered by a creed; and it gives me great pleasure to see them break through these forms of belief and thus be shut out of the fold. It is a great mistake to suppose that this is not my work because I do other kinds of work, as it is my plan when one thing does not succeed to try another, and so on until I prevail. I do not neglect work at home because I labour far away, for I have

many to assist me in my undertakings. If you ask who those helpers are, I answer all those ten armies to which reference has been made. Ask, for instance, any of the eighth army if they are thieves and would steal, and they will answer that you had better be careful about accusing them of stealing? They would say I am sufficiently angry to knock you down; we are no thieves but honest men, and would not wrong any one out of a single cent. If you make that accusation again you will be called upon to prove your assertion. Ask again any of the men of the ninth army if they lie or bear false witness; they will soon tell you they are no liars or false accusers, and you will not escape if you make any such accusations. This is the case with all the armies, for they have learned of me to dissemble, and this is what pleases me in their conduct. I must also make mention of another class of our followers who reflect honour upon our cause; for our king knows they are well worthy of our praise. This class are those who join the other kingdom for a time, and then return to us again, when it suits their pleasure. They thus show that the kingdom of darkness is the better and more enjoyable place, and that in it they feel most at home. We have amongst us some who joined our enemies, two or three different times, and have finally returned to us. These are the ones who can tell our people that they had better remain where they are, and that they joined the kingdom of light because they knew no better; that the kingdom of darkness is the best place after all. These statements prevent any

who might think of leaving us from doing so. I have so many ways of working that I can never be found out. I have accomplished wonders that can never be told. I can give testimonials showing my character and ability for there is none except our king greater than I. If any doubt I refer them to the two evil spirits who know very well of my work, and can testify of me."

Satan then sincerely thanked his different officers, and especially those who had spoken, for the zeal which they had displayed in bringing in a steady flow of recruits, thus keeping the ranks well filled. He thought, however, considering the present tone of society, that Hypocrisy would be of great service in looking after the affairs of the kingdom; since he could keep in view outward observance and discard inward purity he thought him just the man for the times, and he did, not think any better man could be found. He would not call upon any other speakers, but they would hear what the spirit of revenge and strong drink had to say respecting Hypocrisy, after which the meeting would be brought to a close.

The Spirit of Revenge then said: "I know my much-esteemed friend, Hypocrisy, for he has often given me a helping hand and introduced me into society where I could not otherwise have found a place. I believe he is the best possible help we could have in carrying on our work, for he is a very skilful workman. He has often carried me in his bosom to places of worship, and then induced others to take me home with them.

I have always found him true to me, and ready to give me a home, and a warm place in his affections. It is true he does sometimes sing—

“ Love so amazing, so divine,
Demands my soul, my life, my all.”

Still he loves me all the time and is unwilling to part with me, and I trust he and I will ever remain friends.” The Spirit of Strong Drink then arose and testified as follows: “I am well acquainted with my friend, Hypocrisy, for he has done much to establish my rights. I am well aware that all the friends I have in this city could not save me from destruction and banishment without his help. If it were not for the assistance he renders, the children of light would banish me from the earth, leaving me no dwelling-place among men. He would like often to do more for me than he does, only that it would lessen his influence amongst our enemies, and it might lead to his being disowned by the children of light. He has ventured so far as to speak of my rights, and plead for me in places which none of my other friends could enter. He has sought to show how perfectly harmless I am, if left alone or tampered with only moderately; and has sought to establish the fact that I had a right to dwell in the land, because I was one of the good creatures. He has also spoken in behalf of my friends who have taken me into their houses and shielded me from harm. He has also canvassed and voted for the men for public office who would uphold laws which would work for my welfare, and protect my interests.

Is it not a shame that some should say hard things about an innocent creature like myself, and those also belonging to our kingdom, when there are many in the kingdom of light who look after my welfare? It has often given me much pleasure in a worshipping assembly to see my friend, Hypocrisy, put upon the plate a single cent for gospel support, just to keep up appearances; whilst he has given very often, both publicly and privately, many a half-dollar piece to further my interests. In all this it is evident that he has a great deal more interest in my success than in the success of the gospel, for he loves the place where I dwell. I have good reason to speak well of a friend who has done so much for me, and for our kingdom generally. I hope he will be exalted to the very highest point of honour by all those who love the cause we are seeking to advance."

When the time came for voting hypocrisy was elected to be next in power to Satan. There was great shouting and cheering when it was known that he was elected by a very large majority; after this the meeting came to close.

CHAPTER VIII.

AFTER I had spent some time in viewing the sights of this great city, and in getting an insight into its laws and regulations, I became very sick of the place and of the people. In the meantime having heard a good account of a city called the City of Holiness and also being informed by gospel

messengers of a way of escape from this place and of access to the other I determined to try to find my way to the better place. I need not tell further of what I saw and heard in this wretched, vile place. When I looked around me I saw that there was "none righteous, no not one." There was none that understood or sought after God. "They are all gone out of the way, they are altogether become unprofitable; there are none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of bitterness and cursing, their feet are swift to shed blood; destruction and misery are in their ways and the way of peace have they not known. There is no fear of God before their eyes." Their works were manifest which are these, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings and such like." It soon became rumoured about that I was leaving the kingdom, and forthwith the king sent messengers to subvert my purpose. He had many other parties to help forward his work beside those who addressed the meeting. I need say nothing further of those six parties of whom I have spoken, who did their best to stop my going, but there were others who tried hard to thwart my plans. One of Satan's messengers called pride ran after me to try to stop me on my way to the holy city. When we had entered into conversation I told him where I was

going because he seemed so much interested in me. He then began to advise with me and tell me what a good fellow I was, that I need not expect to find any one in the kingdom of light any better than I was. He asked me what sin I had ever committed to be repented of or ask pardon for ; surely it would be an easy matter for me to obtain forgiveness for all the wrong I had ever done. He advised me not to humble myself or confess that I was a sinner, when I was in reality a good man. If I was like other persons whom I had seen wandering through the City of Wickedness it would be quite a different thing. It would be quite in place for these base men to repent, but not for me who had done no wrong. It was a good thing at this time that I had a lamp in my hand to enlighten my path. When I viewed this companion of mine in the light of this lamp, I saw he was not a friend but an enemy. I perceived that he wished me to follow his counsels for a certain time when he would be aided by another enemy of mine, called Destruction. These two had agreed together to knock me downward, then rejoice over my fall, Prov. xvi. 18. I believe they would have carried out their plans, had not a friend of mine, called Humility, came to my rescue, and saved me from those cruel enemies. As soon as he came to my help, Destruction did not advance any further, and Pride took to his heels and ran away for dear life. He did not trouble me any further for he knew he had no power to hurt whilst Humility was my companion. In fact he is so much afraid of my new friend

that he never stays where he is at all. Humility was a very honest companion and told me the truth in such a way that I could rely upon his word, Prov. xxvii. 6. As Humility and I fell into conversation on our journey he told me that I was a poor miserable sinner, and that my heart was desperately wicked. He also told me that, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." As I viewed my friend by the aid of my lamp I saw he desired to raise me up and exalt me, Matt. xxiii. 12, and also to honour me.—1. Sam. ii. 30. He showed me that it took more than all the gold in the world to atone for my sin and purchase my pardon, I. Pet. i. 18, 19. I believed the teaching of my friend and was convinced that I was the greatest sinner in the world, worse than any who dwelt in the City of Wickedness. I rejoiced because I had met with so faithful a companion, for I knew that without him I could never find my way to the City of Holiness. We had not travelled far when I found that I had many enemies to contend with other than Pride. So long as he was the only one, I had nothing to fear whilst I had this faithful friend to keep him off. I had other enemies who were laying plans to hinder my departure, over which Humility had no power. As I travelled on I heard footsteps behind me, and looking around I saw two suspicious-looking characters following close in my tracks; I was afraid at first, but as they came up they looked like friends. As I turned the light of my lamp upon

there I found they were not friends as they pretended to be, but were two enemies. They were known by the names of Fearful and Despair. I made up my mind not to say much to them, thinking they would pass on and leave me alone. But, no, the one called Fearful commenced to talk about the road we were travelling, asking me if it was not a very rough one, and how far I was going in it. I thought it no harm to tell him that I was going right on until I should arrive at the City of Holiness. He said that was what he had heard about me, but he could not believe it. He thought, indeed, that I knew better than to undertake such a thing. He had often seen me walking the streets of the City of Destruction, and he considered it his duty, as a fellow-citizen, to warn me of my danger. He said there were many dangers and difficulties in the road which I knew nothing about, or I would never think of starting on it, and if I would not be persuaded to turn back he was afraid that I would never make it out. He had many friends who commenced to travel on this road but they met with so many hindrances and difficulties that they had to turn back, for they could not get through, and he was of opinion that the same would happen to me. Furthermore, he said, that I would never like the City of Holiness, nor yet could I live in it, for he had met with very many who had been there and were glad to get away and return to this city. And this after all the trouble they had taken, and they would not be paid to go back again, no not if it were to save their life. He thought

it madness for me to rush through so many dangers without knowing more about them. I should consult some person of experience in the matter, as for instance, Despair, who was now present and could give information. By the lamp which shone to enlighten my path, I saw, a long distance before me, two messengers approaching, and thinking they were friends this gave me courage. I told those parties I would go on, let others do or say as they would. Despair then gave me his opinion without being asked. He said I could think or say just as I pleased but there was one thing he knew for a fact, that I never would enter the city for which I had started. Whoever else might get there one thing was certain, I stood no chance of entering and I might as well give up first as last. Why, he said, such an idea as that of leaving this city and finding a better one where there is no sin or wickedness is an undertaking which no one has been able to carry out. It is literally impossible to get rid of sin and wickedness, so you might as well stop where you are, and you will be with as good people as can be found anywhere. Fearful then asked me what I thought of that? I told him there was one thing I knew, that I could not find any worse people go where I would, and as for the danger I could but perish if I go; and I saw nothing better here, and consequently there was no risk in trying, and, therefore, I would journey onward. My enemies seemed enraged at my answer and tried to stop me by force. Fearful took hold of me, and Despair stood in the way;

and as I could not get over him I could not move forward without turning out of the way. I was compelled to halt when Despair also urged me on and it was very difficult for me to hold my ground. They proceeded to give me very rough usage, so much so that I believed they would have killed me for all that I could do, had not my two friends, whom I saw in the distance, hurried to my help. They came just in time to save me from these cruel enemies. I saw them coming long before my two enemies did, because I had a lamp which threw light upon my path a long way ahead. When they came near I learned that one was called Faith and the other Hope. They almost got hold of my two enemies before they were aware of their approach, and when they saw who was coming to my rescue they left me in a great hurry. They concealed themselves in a dark hiding-place beside the road, where Faith and Hope could not enter. When Faith came to my help I was saved, and I did live and walk. I was comforted, made sound, strong, steadfast, grounded, and established. I learned after becoming acquainted with him that he was a great conqueror, that he had in his time "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens." These and many other wonderful things were accomplished, through the instrumentality of Faith, even to the raising of the dead also. It was

then this strong and powerful friend who stood by me in the hour of danger, leading me on my way to the kingdom, and opening the gate by which I entered the City of Holiness. He encouraged me on the way saying, "Thine eyes shall see the King in His beauty, they shall see the land that is very far off." If I had not met with this great and good friend I never could have entered into the City of Holiness. I rejoiced that I cleaved to him and did not let him go, for he works by love. I have known many of my old companions in sin who would not have him near them, but depart from him as far as possible. They would not obey him nor want to have anything to do with him, and he would not abide with any who rejected him. But I am glad that he found me out and brought Hope along with him, for I found great need of Hope. He took me by the hand, encouraging me when he found me in trouble, telling me that these would all be removed, bye-and-bye, and that there was a good time coming. He was a true friend, joyful, lively, and courageous; without him I would have sorrow as others who had him not; but with him I had a blessed assurance that I would be happy in the kingdom of light. I was at length satisfied and my heart filled with peace; I thus travelled to another and better city in company with my three friends, and each was ready to do his part in bringing me along on my journey. I found I had need of all of them, for if any one of these should leave me, some of my old enemies were sure to be on my track and try to

hinder me. I had not travelled far with my friends until I met with another enemy, called Do-nothing. He used his utmost endeavours to lead me out of the way. The first time I saw him he was lying by the roadside and I thought him one of the largest and most good-for-nothing creatures that I had ever seen. He crawled along to where I was, and informed me that he also was on his way to the City of Holiness, and he was glad to meet with me, because we could travel together and be company one for another. I then asked him what was the best and safest way of getting there. He said the easiest and best way was for me to come and lie down by the side of the road and take things comfortable. There was no occasion for getting in such a hurry as I was in, or being anxious. It would be better to be easy, for my friend said I was sure of getting there any way if I tried this plan. If it be so you shall enter in safely, what more do you want. It will be all right any way you take it, and why not take it easy. If on the other hand it is to be that you cannot enter, you cannot help it, and it all amounts to the same thing. Here my friend, Faith, interposed, and would not allow him to say any more. He told me that the fellow was an enemy and had deceived many a traveller, drawing him out of the way. When I gave heed to Faith, Do-nothing, sought to draw me to one side, but Faith would not stop with me and have such a fellow near me, so he called another called Works, who was closely related to Faith. I learned when Works came to my assistance

that the first thing he did was to get in between me and Do-nothing, and push him to one side so that he fell headlong into his own ground. We passed on leaving our enemy stretched on the ground without a word to say. Works spoke with a loud voice and showed me how to run that I might attain, saying "Give diligence to make your calling and election sure." "Press toward the mark of the prize." Thus he worked with me, leading me, in the right way, and Faith worked with him, for without Works Faith could not save me, being alone; but Faith on one side of me, and Works on the other, kept me on the straight path, so that I did not deviate either to the right or left. I had also in front of me Hope, and Humility kept watch behind. Thus situated, neither Pride, Fearful, Despair, nor Do-nothing could come near to harm me or turn me out of the straight path.

CHAPTER IX.

WHER enemies gathered around my path in large numbers, but they could not get near enough to hurt me or impede my progress. These enemies clubbed together in families and were called Scoffers or Mockers. They dare not show themselves singly because they were cowards, but had to gather together in order to encourage and lead each other on to their cruel mockings. Thus banded together one of them would point his finger at me saying, "There goes

a saint," as though it were a disgrace to be such. The great trouble was that I was not one, and no more deserved the name than a beggar deserved the name of king, for I did not yet rank as a member of the Kingdom of Light, only being on my way to that. I met another friend on the way who also joined our company, and conversed by the way, called Reason. Scoffers and Mockers would have nothing to do with this new friend, who said of them, "Do you see how these fellows can talk so much about that which they know nothing of." I found this to be a fact, for I heard them say that the armies of the kingdom were imposters, for they pretended to be what they were not; that there was not an honest man among them, and no one ought to join them. They also said that the laws of the Kingdom of Light were so strict and unreasonable that no one could obey them; on the other hand, they enjoyed great privileges in the Kingdom of Darkness, under laws which they could obey with pleasure and comfort. Others said that there was no such kingdom as the Kingdom of Light, and that there was no such thing as holiness of heart. Reason replied to these insinuations that it was strange that Satan's servants should keep up such armies and place themselves in battle array against a people that did not exist. People could live under severe laws if there were no people under them. It was plain in their reasonings about the better state of things, they knew nothing of what they affirmed. When I saw these scoffers and their doings, I called to

mind what I had read of such people and their work "There shall come in the last days scoffers, walking after their own lusts." "And they shall scoff at the kings, and the princes shall be scorn unto them, they shall divide every stronghold." It is also said, "We are a reproach to our neighbours, a scorn and a derision to them that rule over us." Truly has it been said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." It was indeed a blessing to me to have such a friend as Reason to show me who were my friends and who were not, and how to distinguish them by their words and actions. Reason informed me of a friend who was always near, yet was not usually treated with sufficient respect; that I myself had often treated him as an enemy instead of a friend, yet he often spoke to me in a gentle voice. This friend, called Conscience, though he often wounds is still a friend, always seeking to instruct in that which is lawful and right, marking out the difference between good and evil. He condemns when you turn aside from the right path, and commends the actions that are just and honourable. Now before Reason had done speaking about Conscience I saw him approaching, and Reason said to me, "Here he comes, take heed to his admonition remembering, "Faithful are the words of a friend, but the kisses of an enemy are deceitful." Now Conscience began to speak to me again and I paid strict attention, to what he had to say, for I found that he had much to say and do with me.

CHAPTER X.

HE gave me to understand that he would be a witness against me in my coming trial, a trial which I could not avoid. I asked him what I had done to merit trial or punishment, and he said he was well prepared to give evidence against me, for he had followed me up and down in my wanderings through the City of Wickedness, when I had not heeded his counsels. He had disapproved of my course for many long years whilst I despised the ways of light and sinned and did wickedly. He knew my thoughts, words, and actions that they were evil, for of me it could be said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, and blasphemy." He told me that I had been a man of unclean lips, had spoken evil of those things I knew nothing about; had committed many ungodly acts, and had transgressed against the holy and righteous laws of God. He further told me that I had earned the wages of sin which was death; I had sinned against the light and destroyed much good. And now said he, "I must let you know that you are under sentence of death, for 'the soul that sinneth shall surely die.' 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.'" It must be said of you according to the sentence of the law, "Bind him hand and foot and cast him into outer darkness, there shall be weeping

and gnashing of teeth," "Depart from me, thou cursed, into everlasting fire, prepared for the devil and his angels." Now just consider yourself how sinful and unholy you are, and what you have brought yourself to by your rebellion against the God of heaven. "The whole head is sick, the whole heart faint, from the sole of the foot even unto the head there is no soundness in it, but wounds, bruises, and putrefying sores, they have not been closed, neither bound up, nor mollified with ointment." Strive to know thyself, "Be afflicted, mourn, and weep, let your laughter be turned into mourning, and your joy into heaviness." "Godly sorrow worketh repentance to salvation not to be repented of." It is well for thee, oh, man, that thou obeyed the counsels of Reason when he told thee to take heed unto thy ways, for thou hast taken heed and believed all that I have shown thee, for thou provest it is the truth! Still I would caution thee further, beware that Fear and Despair get hold of thee in this thy hour of trial. Bear up under it, lay hold of the hope that is before thee, and never let Faith leave thee, for he will yet do great things for thee. Cleave to all your friends and they will be able to banish every enemy who may cross your path. Look forward in the right direction and try to make good thy escape to the city of refuge. Thou canst not save thyself neither can I save thee, but there is one "mighty to save," "Wherefore He is able to save them to the uttermost that cometh unto God by Him, seeing He ever liveth to make intercession for them." "The

Comforter which is the Holy Ghost, whom the Father shall send in My name He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Now the Comforter was with me at this time and I found that He was all-powerful and greater than all the foes who rose up against me. I heard his still small voice whispering to me and saying, come and be healed, "Is there no balm in Gilead, is there no physician there?" His gentle voice was music in my ear and I realized my need of the Great Physician. I knew that I had the worst of all diseases, palsy, plague, fever, and madness, all combined.

CHAPTER XI.

I SHOULD not have found my way to the Great Physician if it were not for this Comforter who knew all about me, and led me to the true source of comfort and happiness. He helped my infirmities and made intercession for me with groanings which could not be uttered. Thus He guided and upheld me, proclaiming liberty, for, where He is there is liberty. I found that He was a good, loving, and true Friend, all-powerful and willing to help me in this my time of great need. He was the same personage who had often offered to help me out of trouble whilst I was wandering in sin and error; but I was so foolish and ignorant that I despised his instruction, insulted and

grieved Him, and would not for a moment hearken to His voice. Still He pitied me, saw my desperate state and entreated me to leave the Kingdom of Darkness and hasten for my life. When I had given heed unto Him and started for the Kingdom of Light, he came to bear witness that I belonged to God ; he placed upon me the seal of my adoption into the family of God. He inspired in me a hope of a crown and kingdom which would never pass away. He encouraged me by telling of the abundance of choicest fruit He had prepared for me, that I might eat and be satisfied with the good things of the land of my adoption.—Gal. v. 22, 23.

When I said to him, "Can this be all for such a poor miserable sinner as I am," he said, "Yes, it is all for you and, the great King who gives you this crown and kingdom will send from His presence two friends, called, respectively, Mercy and Truth ; through which iniquity is purged, for 'The truth of the Lord endureth forever,' 'Ye shall know the truth and the truth shall make you free,' 'The lip of truth shall be established forever.'" Both mercy and truth are exalted very high. "Mercy is great above the heavens," and "Truth reacheth unto the clouds." "Mercy endureth forever," "Mercy and Truth uphold the king and his throne is upholden by Mercy." The Lord only requireth of thee "To do justly and have mercy and to walk humbly with thy God." I asked him if I, clothed in filthy rags, could become a king, and he told me yes, there was a white robe for me,

and I should be clad in "fine linen, clean and white." Rev. xix. 8.

He told me that this shining raiment was for me after I had been washed in the fountain open, to the house of David and the inhabitants of Jerusalem for sin and all uncleanness. He said it was because that I and others were so sinful and unworthy that it was prepared for us and we could do nothing to merit it, for it was a free gift to be accepted with thanksgiving. When I told him that I was lost he said, true, but the great King knew that such was your position and sent His only Son to seek and save those who were lost. He saves you because He loves you with an everlasting love. I said to him, but I have despised His love, broken His commands and according to the laws of a just and Holy God am under the sentence of death. He admitted the truth of it but said the spotless Lamb of God has purchased your pardon. The Saviour, whom wicked men put to death, has satisfied the claims of Divine justice, and after being laid in the grave, rose again for your justification, and now because He lives you shall live also. He lives as your intercessor and is preparing mansions, that where He is you may be also. I said to Him, I have wounds and bruises and am sick, ready to die; I need the great Physician, for without Him I must surely die. He bid me be of good cheer for the great Physician was near who had medicines to suit every case, and who always cures those He takes in hand, having never yet lost a case. When I said,

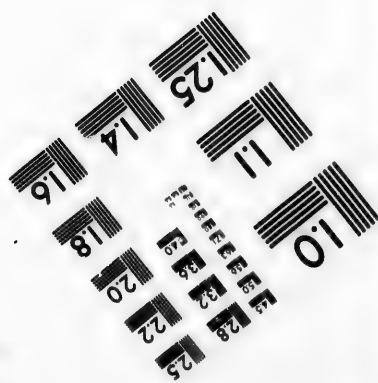
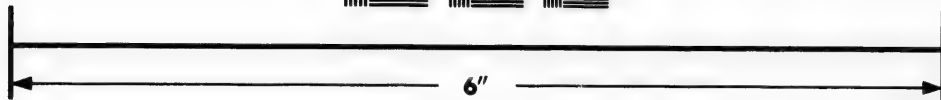
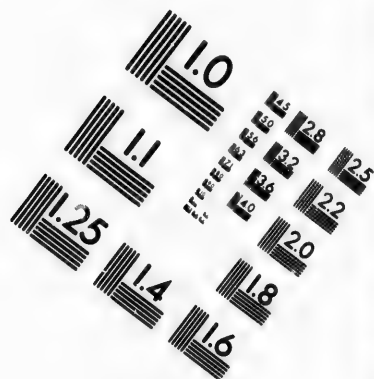
"Oh that I knew where I might find Him," He who had given me so much comfort and encouragement threw around me His light; then I beheld the great Physician who had died for me and was ready with outstretched arms to receive me. When I considered my sin and my misery and beheld His power and majesty, I felt that I could not come to Him to present my case, when my friend Faith brought me up to Him, and taking hold of Him thus brought us together. I now saw that Faith had grown to be very large, and Hope became strong, and Humility bowed his head, looking very lowly, whilst Works could not be seen at all, but hid himself when the great Physician undertook His work for me. I mourned and wept, and sorrow filled my heart when I thought on my past sins and transgressions; I repented at the thought of having rebelled against Him who loved me when I was an enemy. But though I mourned and wept on account of these things, I knew very well that grief could not atone for the past; I felt that I was dying, almost dead, but I told Him my trouble; I laid my case before Him; I acknowledged my rebellion as I wandered in the City of Wickedness, and I promised never to return to the paths of death if He would only heal and save me now. I found Him both able and willing to save, and moreover had been long waiting for me to come to Him, He had often sent for me, but I refused until now it seemed almost too late. However, I asked and received; I sought and found; I mourned and was comforted; I was sorrowful but my

sorrow was speedily turned into joy. When I gave up all for Him, and looked only to Him He applied the eye salve to my eyes, and I beheld the kingdom of light with a light heart. He then bound up my wounds and mollified them with ointment, He plunged me into an open fountain and washed me, and I became whiter than snow. He took away my old filthy garment, which I had been trying to patch up, and put on me new and clean raiment. He took away my stony heart, which was deceitful above all things, and gave me a heart of flesh, and infused within me a spirit of love which became my bosom friend. Thus I found a radical change had come over me, sorrow was turned into joy and I was anointed with the oil of gladness. I could now understand how "The ransomed of the Lord shall return and come to Zion with song and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." I saw that many friends gathered around me when I was numbered with the redeemed. The names of these were Mercy, Truth, Righteousness, Peace, and Goodness. Truth "sprang out of the earth" and Righteousness "looked down from heaven." I was delighted when I beheld Goodness and could say "Goodness and Mercy shall follow me all the days of my life." As I travelled on, the spirit of love taught me to lay aside "all malice and guile and hypocrisies, envies and evil speakings." He prevented the spirit of revenge from having anything to do with me. He so filled my heart that there was no room for hatred,

and I felt that all darkness was past and the true light shone. I knew "that I had passed from death unto life because I loved the brethren." I was so filled with love that I even loved my enemies who had done me wrong, whilst I dwelt in the City of Wickedness. I pitied them because I knew they were "in the gall of bitterness and the bonds of iniquity." I knew how miserable it was to live in "malice and envy," "hateful and hating one another;" and I longed to see them come to the light and know how good and pleasant it is to behold the light and rejoice with joy unspeakable. I wished them all to feel as I felt, filled with love, that they might know that love could turn enemies into friends, war into peace, and sorrow into joy. I could not express my happiness when I knew that all the powers of darkness could not separate me from the love which dwelt in my breast. I felt that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate me from the love of God." I thought also how long love would remain with me, for I knew that other friends would leave me and I would pass away from them, but love would abide with me forever. It would abide with me when I would be in possession of a crown and kingdom. Without this love I felt that I could do nothing for "Had I the gift of prophecy and did I understand all mysteries and all knowledge, if I had not love it should be nothing." I wished to be something and I knew

that love could make something of me by the race which "is not puffed up, is not easily provoked thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth," also "beareth all things, hopeth all things, endureth all things." I do not know how I should have met with our friends if Love had not been present. When my peace flowed as a river love rested calmly within. As I went hand in hand with Goodness, Mercy, and Truth, love was stirred up and became more active. When Hope, Righteousness, and Humility dwelt in my soul, love rose higher and yet higher there. This principle was associated also with Works and Faith as the crowning grace, so that I grew stronger and stronger in the life Divine. My experience verified the following Scripture: "Go on unto perfection;" "hold that fast which thou hast, let no man take thy crown;" "fight the good fight of faith;" "endure hardness as good soldiers;" "he that endureth to the end shall be saved;" "be strong in the Lord and in the power of His might." I then thought upon all with whom I had to contend before I should obtain the crown and kingdom provided for me, and I ascertained that the kingdom of darkness was still opposed to me, and that the emissaries of Satan were leagued together to try all means in their power to prevent me from obtaining my rights and privileges. I found that I "wrestled not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."





Photographic Sciences Corporation

**23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503**

18
20
22
25
28
32
36
40
44
48
52
56
60
64
68
72
76
80
84
88
92
96
100

10
01

CHAPTER XII.

I KNEW that I could not fight through all these foes without putting the armour on, and being well prepared for battle. I had now joined the army of the kingdom of light and considered that I ought to be sufficiently loyal to fight in behalf of the King of kings and Lord of lords. My heavenly Master offered me great reward for my services, for I learned that "eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." I was determined to contend for true liberty and the advancement of the kingdom of light. I considered how diligently and earnestly my enemies fought to keep themselves in bondage and to extend their kingdom, and when I saw there was armour for me, I thought that I must put it on, "that I might be able to stand in the evil day, and having done all to stand." I took unto myself "the helmet of salvation, and the sword of the spirit, which is the word of God." Truth made a girdle for my loins, my breastplate was of righteousness, my feet were shod with peace, and faith constructed a shield, which "quenched the fiery darts of the wicked one." I was now fully armed to fight my way through all opposition, and if I should only make good use of it there would be no danger of defeat. My sword was a powerful two-edged one and cut its way on both sides; but still it would not serve

me unless I used it aright, and I found I needed skill, for as yet I had but little experience in battle. I experienced great advantage in the possession of a book containing the laws of the kingdom of light. I read this book with much delight.—Psalm cxix. 18, 72, and it told me how to become a good loyal soldier. I learned there how to keep the ranks, to do the King's bidding, so that were his orders obeyed victory was sure. Our King was all powerful, high over all, and a copy of the law given to each soldier was prepared under His special direction. There were many wonderful things found in it, such as an account of His wonderful power and great love, also mighty works done for His people in the past, and promises what would be done in time to come. It was stated there also the time when the kingdom of darkness started, and how long it would exist. The greatest wonders ever recorded were found in this book ; as for instance, the leading of an army through the bed of the sea as on dry land, and the drowning of their enemies as they attempted to follow ; about the supply of water from a dry rock, the raining down from heaven of manna, or bread for the multitude ; also an account of the destruction of part of the kingdom of darkness by fire and brimstone rained down from heaven. These and many other wonderful things are recorded in this book for the instruction of the King's subjects. However, the most wonderful thing recorded is the great love of our King, as evinced in his offering pardon to all the wicked persons who dwelt in the City of Wicked-

ness, for it tells us that He is ready if they call upon Him, in humility and sincerity, to pardon their sins and deliver them from misery. As I proceeded on my journey I experienced much pleasure and profit in reading my Heavenly Father's will. I was desirous of learning all that will, for I knew that it would do every needful thing for me, if I should ask in a manner well-pleasing in His sight. I read in the book of the law, of a great and good man, the son of a noble king, who, when he was called to rule in the place of his father, the Lord said to him, "Ask what I shall give thee," and the man said "Give, therefore, Thy servant an understanding heart, to judge the people that I may discern between good and evil." The Lord said to him, "Because thou hast asked this thing, and hast not asked riches for thyself, nor asked the life of thine enemies, but hast asked for understanding to discern judgment, behold I have done according to thy word; lo, I have given thee a wise and understanding heart." I thought of the wise choice this man made, and I felt also that I needed the same thing. I did not know of anything I needed more as I thought upon the promise, "ask and ye shall receive." I knew it to be my duty to "pray always with all prayer and supplication in the spirit" for—

"To cease to pray would be to cease to fight,
Prayer keeps the Christian's armour bright."

I went on praying with the thought in mind, "seek and ye shall find." In this mental act I was seeking for that which I most needed.—Prov. iv. 7.

CHAPTER XIII.

WHEN my way I came in sight of a beautiful house, standing on seven pillars.* The house was finished in front with strong door-posts and doors.† I concluded to enter and see who dwelt there, especially since I need not leave the highway to do so, for I knew that the place was safe when it was upon the King's highway. As I entered at the gate I saw maidens who belonged to the place,‡ and as soon as I came up to the door a voice said to me, "Knock and it shall be opened unto you." I obeyed the voice, and whilst knocking the door was opened wide to let me in. As the door was opened I saw one that was lovely to look upon coming to meet me, and make me welcome. She was of beautiful countenance, and I could perceive there were good qualities about her, for she was "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." She received me gladly, giving me a hearty welcome to her house. She said she delighted to see soldiers with their armour on, for she knew how to teach them to fight, inasmuch as she had in her time given counsel to kings that they may reign well, and to princes that they might decree justice, and she was able to teach the nobles and judges of the earth.§ I took a place by her side, and falling into conversa-

* Prov. ix. 1. † Prov. viii. 34. ‡ Prov. ix. 3. § Prov. viii. 1 5-16.

tion we soon made the acquaintance of each other. I asked her name and she told me, and also the name of the one who dwelt with her,* with whom I soon afterwards became acquainted. I asked her whence she came, and when I learned what country she was of, I loved her all the more.† She came from a place high up and respectable, the most so in existence, and the place where I expected to settle and make my home. I knew now that she whom I now loved was not the same person I loved long ago, though known by the same name. The one whom I formerly loved was earthly, sensual, and devilish.‡ I did not think much of her now, nor the place whence she came. I was glad that I had met with the other. I asked her her age, and who brought her up, and she told it to me, also giving me some of her past history.|| She told me a great deal which had taken place in the past, even before I was born, and from this I knew that she was older than I, though this did not make me think the less of her. Having found out her age I asked her if she was rich and had much treasures in possession? She gave me to understand that she could soon fill my treasures and give me to inherit substance if I would love her. I discerned that riches and honour were with her, yea, durable riches, and that her revenue was better than silver.§ I told her how dearly I loved her, and delighted in her presence, and she informed me that she loved me because I loved

* Prov. xiii. 12.

† James iii. 17.

‡ 1 Cor. iii. 19.

|| Prov. viii. 23-36.

§ Prov. viii. 18-22.

her ; also that I could get her by applying for her. Her table was now furnished, for she had killed her beast, and mingled her wines, and thoroughly furnished her table.* She then said, "Come, eat of my bread and drink of my wine which I have mingled." I ate, drank and was satisfied with her provision. She gave me also some of her fruit, which was better than gold. I was delighted to hear her speak for she said excellent things, and the opening of her lips were right things ; her mouth uttered truth, and wickedness was an abomination to her lips, and the words of her mouth were righteousness, there was nothing froward nor perverse in them. They were all plain to me, because I understood them, and I was taught knowledge.—Prov. viii. 6–10. The more I became acquainted with her the more I loved her, and I greatly desired to have her with me all the time, that she might be my companion all my life. I asked for her of him who had her to give, and she was given to me willingly. I rejoiced that she was mine, and I must admit that it was well for me that I had one with me called Faith assisting me to ask, or I should not have got her. When the time came for me to proceed on my way I was so glad that she was willing to come with me, for she knew well the way to the city unto which I was travelling. She proposed to lead me in the right path, and I promised not to leave her or turn aside. If I should at any time leave her, she could not leave her own path to stray with me. I was happy, inasmuch

* Prov. ix. 2.

as I knew that her ways were ways of pleasantness, and all her paths were peace. She taught me how to use my sword in self defence, for this I should often need. She showed me the importance of obeying the laws of my King, for without obedience I could never enter the celestial city. She said to me, "Forget not the law, 'Trust in the Lord with all thine heart and lean not to thine own understanding,' 'acknowledge him in all thy ways and he shall direct thy paths.'" She took of her treasures, the full of her hands, and we started on our way. She cautioned me saying, "Let not Mercy and Truth forsake thee." I saw that they were following after as well as all my other friends, for none of them had forsaken me, and never would do so so long as I walked in the straight path. I had not travelled far when I learned that there were two highways up which parties were travelling, some choosing one and others another. One road was high and narrow, the other was low and broad. When I looked before I saw that the high road was the way of holiness, and led to the city whither my steps were tending. I knew this, inasmuch as I had read in the book of the law, "An highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk therein." I looked upon the low road and found it to be the path of folly. The fellow whose name was Folly was carrying on a rushing business; he had many servants

under him, and the road was so constructed that none who entered that way could see the end of it, for it wound round until it led them back again into the City of Destruction. Unfortunately many left the right path and turned aside to walk in the low road, and bye-and-bye found themselves back to the place whence they started. These could not get back again on the right path without again applying to the great Physician, and as they would not do this they continued in slavery to King Satan. It was wonderful how this man Folly had his business arranged; placing his most attractive servant at the commencement of the road, who knew how to agree with the travellers, making fair promises on the start. He had one whose name was Pleasure, devoting his energies to making the way attractive. Pleasure had many playthings arranged in view, such as dice, checkers, cards, and a little farther on bottles for some fellows which they sucked with great glee. Others sucked little things in the form of sticks, but nothing came out of them but smoke, which they soon let out of their mouths, because it was not agreeable, and they spit after it. Still further on the way there were houses called theatres, and tents called circuses, and fields called race-courses; also many other of such things too numerous to mention. Folly had another fellow employed whose name was Fun. This fellow set all the hands to work, and oversaw everything which was done. He readily found employment for all who wanted work, for he had a thousand different things

to do. His men often worked very hard, but they served him with a willing mind, and they would do almost anything he asked them. Fun has a great many at work, day and night, week-days and Sundays, summer and winter, and in fact all the year round. It was sad to see what kind of employment he furnished to his men. Some he set to run races, as they were tied up in sacks, or had their legs tied together, or sometimes blindfolded. He often set twenty or thirty able-bodied men to run after a ball thrown amongst them, having sticks with which to pound it and beat it about. They were compelled to do it whether they hurt themselves or not in doing it, or whether they were tired or not, on the warm summer days. He had others jumping and leaping, often until their bones were broken. If one man happened to knock another down and was asked what he did it for, if he did it for Fun it was all right, if not it was not. He often sent boys on dark nights long distances to destroy the property of neighbours, or carry it away, or put things in their way to annoy them, no matter how ridiculous or foolish so long as it was done for Fun it was all right. He often had men and women hopping, skipping, and jumping all night long, until they were all but tired to death; but if it were only for him it was considered better than spending the time in sleeping. I often wondered that he did not set his servants to do something in which there was some good, and something that could be done more easily, but he evidently did not care to set them about

anything that was good. I think, however, that some of his servants were aware of his object, for when asked why they were thus employed. they answered to pass away the time.

I learned, then, that his object was to kill and waste time, that which I regarded as more precious than gold, and which he wished to prevent his servants from getting any good from. Folly had still another employed whose name was No-harm. Many men delighted going where he was for they liked his very name. He was not always as good as his name indicated, but if he was he would still be a good-for-nothing fellow. He generally took his station amongst the little playthings, such as checkers, dice, and cards, for when men employed themselves on these things the answer usually given was No-harm. Men appear always satisfied when they know that they are working for No-harm. If others a little further on were asked why they smoked and drank, they would answer for pleasure or fun; thus men were kept in employment without any remuneration, but often paid for doing these useless and harmless things, when they might get good wages and not work really so hard. A worthless fellow called Self-indulgence tried hard to get me to enter upon the path of Folly and do his work. I also met a number of men who were followers of Self-indulgence, who tried hard to get me to enter this path. They assured me that it appeared to them all right, and they could see no wrong about it; but I had learned "there is a way that seemeth right

unto a man but the end thereof are the ways of death." I found also in the book of the law of the great King, "Let thine eyelids look straight before thee, ponder the path of thy feet, and let thy ways be established; turn not to the right nor to the left; remove thy foot from evil." "If sinners entice thee consent thou not." "Abstain from all appearance of evil." "Enter not into the path of the wicked and go not in the way of evil men; avoid it, pass not by it, turn from it and pass away." I found also that it was written, "Watch and pray that ye enter not into temptation." "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." At this stage one whose name is Self-denial pointed towards the highway of holiness, and offered to come with me if I would accept of his company. I readily consented to have him accompany me, inasmuch as he had often proved to be of great help to the soldier on his march. I found when I abstained from every appearance of evil and learned obedience, I was soon on the highway of holiness; and near unto the gate of the holy city. When my companion, Wisdom, saw many travellers who started out for the city, run well for a season, and then turn aside from her path to walk in the path of Folly, she stood in the top of the high places by the way in the places, at the gates, at the entry of the city, saying: "Unto you, O men, I call, and my voice is to the sons of men. O ye simple, understand wisdom, and ye fools be ye of an understanding heart." But they passed

on as though they had heard her not, for they were lovers of pleasures more than lovers of God, and walked in their own ways, and did not consider that for all these things God would bring them into judgment. I experienced great help from Self-denial, for he helped me to give up my own ways for the ways of the great King, and also my own will, teaching me to say, "Thy will be done." I had in my company by the way many friends with whom I should not have met, if I had taken the advice of Folly and gone with him. The names of these were faith, hope, works, humility, mercy, truth, righteousness, peace, goodness, reason, good-conscience, self-denial, wisdom and the spirit of love; also many men, who, like myself, watched and prayed one for another. "These spake often one to another and the Lord hearkened and heard it and a book of remembrance was written before Him of them that feared the Lord and thought upon His name." It could easily be distinguished between "him that serveth God and him that serveth Him not." "The wise shall inherit glory, but shame shall be the promotion of fools."

CHAPTER XIV.

I WAS glad when we came in sight of the gates of the City of Holiness. We then said in thankfulness, "Our feet shall stand within thy gates." "Peace be within thy walls and prosperity within thy palaces for my brethren and companions' sake will now say peace be within thee." "Great is the

Lord and greatly to be praised, in the city of our God, in the mountain of His holiness." "Beautiful for situation, the joy of the whole earth, is Mount Zion on the side of the North, the city of the great King." "God is known in her palaces for a refuge." "As we have heard so have we seen in the City of the Lord of Hosts in the City of our God." "According to Thy name, O God, so is Thy praise unto the end of the earth." "Walk about Zion and go round about her, tell the towns thereof, mark well her bulwarks, consider her palaces that ye may tell it to the generation following, for this is our God forever and ever, and He will be our guide even unto death." "We have a strong city, salvation will God appoint for walls and bulwarks Open ye the gates that the righteous nation which keeps the truth may enter in." "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us." "And the work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever." "We shall dwell in peaceable habitation and in sure dwellings, and in quiet resting-places." It was indeed a pleasing sight to see a city the inhabitants of which were all holy. Truly is it said "Righteousness exalteth a nation but sin is a reproach to any people." In the kingdom of light in which I now was, all the people were cheerful and happy, being content with such things as they had because of Him who had said, "I will never leave thee nor forsake thee." "I have learned in whatsoever state I am to be therewith content." "Behold how good and

pleasant it is for brethren to dwell together in unity." The heart of all were comforted, "Being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God." They enjoyed "love without dissimulation," and were "kindly, affectioned one to another, with brotherly love forgiving one another." "Not slothful in business, fervent in spirit, serving the Lord." We met this holy people with joyfulness of heart as they gave to us the right hand of fellowship and received us as brethren. We loved, "not in word, neither in tongue, but in deed and in truth." "For this is the message which we had from the beginning that we should love one another." "We know that we have passed from death unto life because we love the brethren." "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He appeareth we shall be like Him, for we shall see Him as He is." Each one who lived in this Holy City did just as he pleased for all had a mind to do what was right, and there was no hindrance in the way of pleasure and perfect happiness. All were loyal to the great King and loved and obeyed Him with the whole heart, walking in all His ways. Each one enjoyed the privilege of presenting himself before the great throne and asking such things as he stood in need of. All who asked aright received such things as they had need of, for the sake of His Son, "who ever liveth to make intercession." All their wants were supplied out of the bountiful store-house

of the great King. This store-house could never be exhausted for there was enough for each and for ever more.

God is their Father, and King, for "they shall be taught of God. One is their Master even Christ." The Comforter which is the Holy Ghost teaches them, and truly "our fellowship is with the Father and with His Son Jesus Christ. There is a Triune God, one God in three persons, Father, Son, and Holy Ghost, who alone is to be worshipped, for Holy, Holy, Holy is the Lord God of Hosts." He that is holy hath said, "Ye shall be holy for I am holy." Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye may show forth the praises of Him who hath called you out of darkness unto His marvellous light, which in time past were not a people but are now the people of God." For, "the law of the Lord is perfect, converting the soul, the testimony of the Lord is sure making wise the simple, the statutes of the Lord are right rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes." The proclamation of the Divine law was prefaced by these words, "I am Jehovah thy God." He who created the human race knew best as to what laws were necessary to preserve the order of His vast empire and secure the happiness of His intelligent creatures. He is the Creator of our bodies, the Father of our spirit, the director of all the movements of Nature and Providence. From Him every enjoyment proceeds and all his regulations and

arrangements are directed to promote the present and everlasting happiness of all intelligent agents that submit to his authority. His laws are founded upon the nature of things and are calculated to preserve the harmony and order of all intelligences. Jehovah published these laws in the most solemn manner to the people:

"Thou shalt have no other gods before me."

Those who dwell in the City of Holiness obey this command. All delight in worshipping the only true God for He is the only infinite, eternal, perfect, and incomprehensible Being, the Creator of all things, the Preserver and Governor of all by His Almighty power and wisdom. True holiness has its foundation in the right knowledge of Him, and consists in loving him supremely and faithfully obeying him. His people love Him with all their heart and offer their tribute of supreme adoration to His perfections, exercising the graces of hope, gratitude, submission, and reverence. His image is impressed on their hearts and they do not violate His righteous laws. Such affection of the mind is the source of holy obedience.

SECOND COMMANDMENT.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them nor serve them."

The people of the Holy City covenanted to obey this law with willing minds. They allowed nothing to come in between them and their God, neither gold nor silver could draw their affections from Him. Their attention was fixed on the operations of His hands. They looked beyond the objects around them, to Him who made them and "who stretched forth the heavens and laid the foundation of the earth," and "in whose hand is the soul of every living thing," as well as the breath of all mankind. They render Him thanks for the gold, silver, and all the good things they possess, at the same time they know that the law of his mouth is better "than thousands of gold and silver." His precepts showing all things are right and each of his servants can say "Therefore, I love thy commandment." "Oh, how I love Thy law, it is my meditation day and night!" "Whom have I in heaven but Thee, and there is none upon the earth that I desire beside Thee?" "God is the strength of my heart and my portion for ever." "The counsel of the Lord standeth for ever, and the thoughts of His heart to all generations." "Blessed is the nation whose God is the Lord!"

THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain."

Those who dwell in the Holy City breathed the prayer, "Hallowed be Thy name." Jehovah's name was venerated and esteemed holy, receiving all proper honour. The people spake the truth one to another

and did not need to swear by that name in order to make others believe their statements. There were none in the Holy City so base and mean as to resort to the practice of swearing by the name of God. When they conversed with each other, yes or no was evidence sufficient to confirm the truth of the statement. To swear by any name would be disgusting to the refined, abominable to the good, insulting to those with whom they associate, and degrading to the mind of all. God is revered, praise ascends to Him at all times and especially when they make mention of His holy name. They worship and praise Him, speaking of all His wondrous acts. They serve Him with "reverence and godly fear."

FOURTH COMMANDMENT.

"Remember the Sabbath Day to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

All the true followers of the great King "kept the Sabbath from following it;" they "called the Sabbath a delight, holy of the Lord, honourable." They did not do their own works, nor seek their own pleasure, nor speak their own words. They strove to be in the "spirit on the Lord's-day." They rested from their labours, banished all worldly cares, and gave thanks to Him who made the Sabbath for them. They did not observe for sacred purposes part of the day only, but the whole of it. Young and old, rich and poor, met together in the public assembly for worship,

where knowledge of the most important kind is communicated to the assembly. In these assemblies the people learn the character of the true God and of "Jesus Christ whom He has sent," also the duties they owe to their Creator and to each other. In these places all stand on the same level, the pride of man is humbled, and the Lord alone is exalted in the court of His holiness. They regard this day, not as their own but as belonging to God, and do not spend its precious moments talking about the labours of their hands or the business of their neighbours; but they speak of the will of God to man and how to discharge their duties to God and to each other. They consider also the best way of furthering the cause of holiness, and accomplishing the great work of getting sinners "to turn from darkness to light and from the power of Satan unto God," that they may receive forgiveness of sins and inheritance among them which are sanctified." They hear the law and obey it; their piety is elevated, their zeal is warm, their faith is strong, their hopes are bright, and all are travellers to glory. Such are the characteristics of those who reverence the Lord's-day and strictly improve its sacred hours.

FIFTH COMMANDMENT.

"Honour thy father and thy mother."

In the kingdom of light the children obeyed their parents in the Lord, for this is right. "The fathers provoked not the children to wrath, but brought them up in the admonition of the Lord, for this is well-

pleasing to the Lord." Every family is a happy family loving each other and loving their God. All are so filled with the spirit of love, that the spirit of hatred or revenge can find no place in their hearts. They observe the command, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts unto the Lord." Husbands and wives love each other, and servants obeying their masters feared God, for they "serve the Lord Christ." Masters gave unto their servants that which was just and equal, knowing that they have a master in heaven. Not only did the members of each family observe their duty to each other, but households were united one to another and lived in peace and good-will. Families encouraged each other in doing that which was lawful and right, taking pleasure in the performance of their duty to God and to each other.

SIXTH COMMANDMENT,

"Thou shalt not kill."

This law was obeyed, for the inhabitants of the city avoided all things which could lead to the destruction of human life. They were actuated by kindness and affection, and good feeling continually sprang from the fountain of good-will. None cherished anger or hatred in their heart, but lived in meekness and peace, consequently there were no acts of violence, as fighting, boxing, or criminal negligence in that which could endanger life. All the riches of earth could not induce

one who lives in this place to injure another so as to shorten life. They well knew that money could not pay the price of blood or purchase pardon for offence against this law, nor has it any power to wash away guilt.

SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

All yielded strict obedience to this law knowing that marriage is right and honourable in all. The marriage vow was not violated for there was no fornicator nor unclean person amongst them to indulge in a life of impurity. Here virtue bloomed and flourished, and in diffusing fragrance over life, modesty, delicacy, and purity dwelt in the heart. This righteous law is not violated by tales, songs, conversations impure in their nature, nor by song books and pictures, whose suggestions are not good. The law is of great value to the character, virtue, and sociability of the people. It diffuses a charm over society, rendering it pure; and throughout the city, peace, order, and good fellowship prevails.

EIGHTH COMMANDMENT.

"Thou shalt not steal."

All the people were desirous of living honestly, and leading quiet and peaceable lives in all goodness. There was no unrighteousness in judgment or false weights or measures, but all things were done with a view to fair dealing. It was easy doing business in

the city with the greatest satisfaction. Merchants kept their shops without lock or key. They could leave their stores if necessary with their goods marked, and the door open so that people came in, chose what they wanted and left the price of their purchase. People did not run around from place to place to see who sold for the least money, for there was one uniform price everywhere. No one wanted to buy goods cheaper than their real value. No merchant ran down the goods of his neighbour in order to unduly exalt his own. Everything passed off with the utmost satisfaction in the mercantile transactions of the people. Policemen were not needed to keep people from doing what was wrong, for all were intent on doing what was right. No hangman, or bar-tender, was needed in the city as their occupation was altogether uncalled for. All made good use of their money and time, not forgetting the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

God's redeemed people understood the importance of truth. It was to them a rich heritage of more worth than silver or gold. They speak the truth from their hearts and act the truth in their lives. Truth is the glory of the young and the diadem of the aged. It is the source of much happiness, for they speak

"every man truth to his neighbour." All abhor lying, inasmuch as they are the children of the light, they are children who will not lie; no one falsely accuses another or seeks to blacken his character, for all are imbued with the spirit of truth. Whatever was spoken in conversation or printed in papers and books was the truth with no intermixture of falsehood. No business man advertised to sell his goods cheaper than any one else; none dealt in lies to make money or torment his neighbour. There was no need of misrepresentation in the city, and, in fact, it would not be allowed. If such were tolerated it would raise a plague in the city and place the health and life of the inhabitants in danger.

TENTH COMMANDMENT.

"Thou shalt not covet."

The conversation of the children of light is to be without covetousness, and they are to be content with such things as they have. It is also said, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." The people had understanding and kept the law, and inclined their heart unto the testimonies, and not unto covetousness; for they coveted no man's silver, or gold, or apparel. They do not spend their time in fruitless wishes which do not profit, inasmuch as such would only make them dissatisfied, and over-anxious for the riches which do not satisfy. Such desires would turn away their hearts and minds from

the true riches and best gifts of God, without which true enjoyment cannot be found. They do not covet the things of this world for it would lead them to place their heart's affections in riches, whereas those affections should be centered in God alone. Truly there is no oppression or suffering like that which is occasioned by the sin of covetousness. The Son of God came not to destroy but to fulfil the moral law contained in the ten commandments. These are God's laws from the beginning of the world, and shall be His down to the end of time. They remain in force as binding on all mankind, and in all ages, and will never be changed. "Heaven and earth may pass away, but one jot or one tittle shall in no wise pass until all is fulfilled." The law and the Gospel agree. The law requires us to love God and to love our neighbour; to be meek, holy, and humble. This would be impossible did we trust in our own strength, but God gives us the promise, "As they day is so shall they strength be." We believe in the Gospel and trust in Christ's righteousness, until by faith and obedience we become more like our Divine Teacher, being filled with love to God and man. "This is the command I will make with them after those days, saith the Lord, I will put my laws in their minds and write them in their hearts." This law stands secure, though devils frown, fools laugh, and Satan sends forth his armies to fight against it. "The commandment is holy, just, and good." "Let us hear the conclusion of the whole matter, fear God and keep his commandments,

for this is the whole duty of man." The Lord is well-pleased for His righteousness sake, He will magnify the law and make it honourable. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." All in the city kept the laws and there was no need of their being enforced. The laws of any land are not made for the righteous, but for the lawless and disobedient, for the ungodly and for sinners for unholy and profane. However, as such people did not dwell in the city there was no need of lawsuits. Each loved the other with a pure heart, and they did not go to law one with another. None were so blind that they could not see that it was the best way that people should live in love and peace one with another. Thus they saved, not only the expense of lawsuits, but that of policemen and jails as well. Every one speaks the truth unto his neighbour, and no one imagines evil in his heart against another. There was found in the city the aged pilgrim, with his staff in his hand; also the streets were full of boys and girls, merry in their innocent pastime. The children as they played in love one with another, with tops, balls, kites, and dolls, were happy. Their teachers taught that little children should love one another. The grown-up people made good use of their time, and had no need for playthings, for their minds developed with their bodies. In childhood they spake, understood, and thought as children, but when they were grown up they put away childish

things. There was more weighty business for the soldiers to attend to than amusing themselves with playthings. These soldiers are engaged in a war which they are waging against Satan's kingdom. For many years the war has been raging and many battles have been fought. For the encouragment of the soldiers of the kingdom of light, however, they are assured that victory shall turn on their side. The kingdom of darkness shall yet be overthrown, and holiness shall be universally disseminated, for the kingdom of light shall extend from pole to pole. Satan's kingdom shall fall to the ground and his officers be shut up in everlasting darkness. The sooner this is accomplished the better it will be for this world. He is a poor soldier who will not be subject to the laws of God and labour to extend his kingdom in the world, for he has taught us for our encouragement, that victory will follow earnest effort. God will arise and maintain his own cause. He will judge the prince of this world and spoil him of his usurped dominion. "The heathen will He give to His Son for His inheritance and the uttermost part of the earth for His possession." "The earth shall be filled with the knowledge of God 'as the waters cover the sea." "All shall know Me, from the least to the greatest." "All shall find their way into the kingdom of light, the great, the noble, the honourable ; yea, the rulers, the princes, the kings of the earth, the philosophers, the wise, the learned, shall be converted and become as little children." "I will put My laws in their minds and write

them in their hearts, and I will be to them a God, and they shall be to me a people." "They shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know Me, from the least unto the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." When the great Pentecost shall be fully come, "devout men in every nation under heaven shall be filled with the Holy Ghost. They shall eat and do all that they do with gladness, and singleness of heart. Great grace shall be upon them all, and they shall be of one heart and soul." "Their conversation shall be seasoned with salt, and will minister grace unto the hearers." "No root of bitterness shall spring up to trouble them." "Their sound shall go forth into all lands, and their voice to the ends of the earth." "As the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." "Then shall universal holiness and happiness be established, causing the inhabitants of the earth to sing together." "Hallelujah, the Lord God Omnipotent reigneth." "Blessings, and glory, and wisdom, and honour, and power, and might, be unto our God for ever and ever." "I am God and there is none like unto me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I

will do all my pleasure." "Yea, I have spoken it, I will also bring it to pass." "I will bring near my righteousness it shall not be far off, and my salvation shall not tarry."

CHAPTER XV.

THE great King sent counsellors.—Psalm cxix. 24,—who instructed the King's soldiers as to how they should carry on the war, and obey the commands of their great Leader. Each soldier had sufficient understanding to know these counsellors. They ascended unto the hill of the Lord, and stood in the holy place, saying, "Who is on the Lord's side, who will go up to the help of the Lord, to the help of the Lord against the mighty." Then six officers came forward unitedly saying, "Here am I, send me." These officers were called Knowledge, Scripture, Law, Liberty, Present Salvation, and Christianity. By the aid of these counsellors they were to go through the whole earth and destroy all their enemies. They were all to combine together and fight manfully until their foes, six in number, should be banished from the earth. These enemies were called Ignorance, Infidelity, Universalism, Popery, Procrastination, and Hypocrisy. In the assembly Knowledge spoke first, declaring what had been done, and further, what he intended to do. He told the assembly they could not carry on the con-

test without him, for, "that the soul be without knowledge it is not good." "My people are destroyed for lack of knowledge, because you have rejected knowledge I will reject you." All who obey me have understanding and know great things. I can tell you what my followers know for it is long since I commenced to train them. My people know not only what has taken place in the past, but also what will take place in time to come. The children of light know a great deal more than the children of darkness. I can give you the experience of many of my followers whom I have trained. They can say, "We know that if the earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." They are aware that those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. They "sanctify the Lord God in their hearts and are ready always to give an answer to every man that asketh a reason of the hope that is in them." They all speak what they know by experience; "dead men shall live together, with my dead body shall they arise." They also exclaim, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another." Another says, "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto

Him against that day." It is surprising to learn how little those who are guided by Ignorance know. They know not Him who said unto the ignorant ones, "If thou hadst known, even thou at least in this thy day the things which belong unto thy peace; but now they are hid from thine eyes." These know not the things which belong unto their peace, they even presume to say, "How does God know, and is there knowledge in the most high?" "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." They who are guided by Ignorance err, not knowing the Scriptures, nor the power of God," for "the natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them for they are spiritually discerned." With them the prophet is a fool and the spiritual-minded man is mad. These are the results of the teaching of Ignorance, my great enemy. Scripture says, "I would not have you ignorant, brethren;" so let us get to work at once and kill Ignorance, for it is not fit that he should live on this earth. He keeps men from coming to me to know themselves and God. Come on, my friends, and help me to kill Ignorance, and take all his men prisoners. Then can I find my way into all nations, and teach every people in the whole earth, and the eyes of the Lord will preserve me.—Prov. xxii. 12. Here is my friend Scripture, he will come with me and help me. I need say nothing about him for he is about to speak for himself, hear ye him.

Scripture then spake to the following effect:—My dear friends, I come to you on very important business. I believe you all love me, because you know me, and you know that I have taught you to love and obey "the only true God and Jesus Christ whom He has sent." It was He who sent me unto you, to proclaim "the word of God." I came to teach you the truth, to reprove, correct, and instruct you in righteousness. I am "able to build you up and to give you an inheritance among all them that are sanctified." I am come that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name. I see many of you present who have met me and fixed your eyes upon me, with tears of penitential sorrow, but when you heard my counsel and instruction, you obeyed and were filled with comfort. You wept tears of grateful joy and have often returned to me that you might attend unto my words. As I travel through the land I meet with the wisest and best of men who are ever ready to bear witness to my power to train people in holiness and enlighten those in darkness. I do not enter the dwellings of the people as I travel through the world, to be looked at, or admired for my beauty. I come unto the people everywhere that they may believe and obey me for their own profit; and that they may have happiness here, and eternal happiness hereafter. The reason you enjoy so much happiness and holiness in this city is because I dwell here. If I were to leave this city, never to return, it would become like unto the City of

Wickedness, so that nothing would meet your eye but pollution and crime. My enemy, Infidelity, with whom I am at war, would rejoice to see me leave you, so that he could enter in, bringing with him sin and sorrow. He would shout victory if he could see this city one of the cities of the kingdom of darkness, under Satan's command. You need not fear, however, I will never leave you, but will continue to fulfil my offices in spite of every foe. You all know me and therefore love me, except Infidelity, and his followers, who know me not and hate me without cause, returning evil for good. When I tell the truth, Infidelity is enraged, and raves at my words; but let him rave, he stands as a monument proving what I say, and what an awful thing it to reject the truth. I excite his indignation when I tell him what he is; I see and know him better than he knows himself. He and I would never come to terms, but will fight it out to the bitter end, until I drive him out of this world of ours. His followers, who still remain in the earth, will tremble before me and be troubled at my presence; but when they become acquainted with me, and understand me perfectly they will then love me and attend to my words. I am gaining ground and am sure of victory. Most of you have heard my friend Knowledge speak of the great things I have accomplished in the time which is past. I have enlightened whole nations, which were aforetime in darkness. There are countries which have been uncivilized, where the people lived a savage life, without proper food or clothing, not

knowing how to provide the things necessary for their temporal well-being ; ignorant how they should build habitations to protect them from the winter's chilling blast ; also knowing nothing of trades and workmanship ; not cultivating their land, nor raising provisions to lay by in store ; but living on the flesh of wild animals, or on fish caught from rivers, or at times have been known actually to eat one another. Where men have been found in this sad state many are the plans which have been devised to civilize them and teach them industry ; but all with no good effect, so long as I was not brought in to enlighten them. They could not be shown the way to comfort and enjoyment until I was taken amongst them. As soon as I took the matter in hand, I passed through the country, dwelling amongst the people, until they became acquainted with me ; they soon liked me and became enlightened and civilized. The people soon set to work to improve their country, by chopping down the forests and turning them into green fields, which yielded grain and fruits. They not only built houses and barns, but also churches and school-houses, and cities, with stores, factories, and machine-shops. They also built railroads, and instituted commerce with foreign countries. I taught them not only how to live, but also how to die. Many among them lived happy lives and died happy, and will be happy forever because they gave heed to my words. I tell men what they are, whence they came, and whither they are going ; also what road to take that they may land on the better shore.

Just let us take a view of my work in the world. There may be savages dwelling in civilized countries who are a plague to those who dwell about them. Why are they heathens? Just because they despise my counsels and refuse to receive me; but I should reprove them and tell them of their faults. Now, let us consider the poor blind followers of Infidelity, who are so benighted as not to discern what I have done for them. They do not appear to understand that they could not eat such food or wear such clothing, or live in such houses if it were not for me. I came to this country and taught the people amongst whom they live the art of civilization. The object of Infidelity is evidently to bring back the dark ages, and make every prosperous country heathen again. What a change will be wrought in the earth when I shall have carried out my plans already commenced. I shall command all the nations of the earth and they will obey me. There will not be some only who love and obey me and some who do not; but all will love and obey me with one mind and heart. Why are not all the cities in the the world like our city? for no other reason than that there are so many in those places who do not obey but despise me. The time is coming, however, when all shall follow my instructions. Now let us all go to work in good earnest and fight our way until we can claim this world as our own. All nations, kingdoms, and people, shall then submit to the kingdom of light and become one holy united people. I see my friend Law is present who wil

speak for himself; I have often spoke to you about him; he has a very important office to fulfil, and is intimately associated with Knowledge and myself, I ask you to give him a hearing.

Law then addressed the assembly to the following effect:—I have been given to you by the most high God, to hold an important office in the world. It is to your advantage as a people to love and obey me. I am not a stranger, but an old acquaintance, and you know what I have done for you. You love me because you know that I am holy, just, and good. I command you to obey God and require of every man that he possess both inward and outward holiness. I am pure and holy, and free from all sin, not holding fellowship with sin of any kind. I require that God's will be done on earth as it is done in heaven. I have many enemies, for Satan has ten armies fighting against me, thinking to drive me out of the world. I knew him before he came to oppose me on this earth. God has given me command over angels as well as over men, and before Satan rebelled he was subject to me. He was at that time an angel of light, but was cast out of heaven for disobeying me; he shall also be cast out of this earth, as well as all his hosts who fight against me. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground, who didst weaken the nations! for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation in the side

of the north, I will ascend above the heights of the clouds, I will be like the most high." Satan at that time felt like my great enemy Universalism feels now. He did not believe that he would be cast down or brought down to hell to the sides of the pit. "There was war in heaven, Michael and his angels fought against the dragon, and the dragon fought against his angels, and prevailed not, neither was there place found any more in heaven, and the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world." The angels who despised my words God cast out of heaven. "The angels who kept not their first estate, but left their own habitation he hath reserved in everlasting chains, under darkness unto the judgment of the great day." Not only were the angels created holy, but man also; "the Lord God created man in his own image." He was pure as God was pure, and was also endowed with free-agency. He was created as a free agent, and so long as he obeyed me was happy, for "he loved the Lord God with all his heart, and soul, and strength." God required him to obey me perfectly, and he would continue forever to be holy and happy; but if he should disobey it was said "thou shalt surely die." He was not obedient, however, but rebelled against God in disobedience and obeyed Satan, the Prince of Darkness. Thus Satan was the first to lead angels astray, and not only so, but first to seduce men from innocence and purity. He "sinneth from the beginning," so that when man became subject unto him he

was condemned by the righteous judgment of God, and thus separated from God. His soul suffered spiritual death, likewise his body became corruptible, and being dead in sin, he hastened on to the everlasting destruction of both soul and body in hell. "By one man sin entered into the world, and death by sin, and death passed upon all men." By one man's disobedience all were made sinners," so that judgment came upon all men to condemnation." There was no remedy provided for fallen angels; but such is not the case with man. Man could not redeem himself, but God, the Creator, could redeem, "in His love and pity He redeemed us." "When there was none to help God's arm brought salvation." "For God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This is my doctrine and the doctrine of eternal truth. The false doctrines of Universalism and his followers differs widely from this. They changed the truth of God into a lie, for they teach that he that believeth not shall be saved. They err not knowing the Scriptures, and appear not to understand that "the dead, small and great, shall stand before God and the books shall be opened, and they shall be judged out of the things which are written in the books," and according to their works. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the

book of life, and out of the holy city, and from the things which are written in this book," and, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Universalism, the enemy of truth, both addeth to, and taketh from the words which God has written in His book. His followers will not believe the truth until they see for themselves that eternal punishment is a dreadful reality. Universalism despises me as though I were of no importance, but Jesus Christ, the Son of God, knew me from the beginning. He knew the importance of obeying my counsels, and He perfectly obeyed me in all things, for, "He was holy, harmless, undefiled, separate from sinners." All who love and obey their Saviour, love and obey me, also. "He that turneth away his ear from hearing me," even his prayer shall be an abomination." The Lord is well pleased, for His righteousness sake He will magnify me and make me honourable. Isa. xlii. 21. It is not those who hear me alone are just before God, but those who obey me "shall be justified." Man merited death by his sin; "but it is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners." "Him hath be exalted to be a prince and a Saviour." He saves by standing in the sinner's place, and bearing the punishment he has merited. He bore their sins in His own body on the tree. He has paid the debt and says, "Come unto Me and be ye saved." Jesus looks with pity upon dying sinners, and seeks their salvation. He pleads with them, and would

gather them to Him if they would come. Why do men die unsaved? Christ tells why: "Ye will not come to me that ye might have life." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live. The wicked elect not to be saved, and if they will not come to Christ they must die unsaved. It is a foolish choice to make of eternal death, when we know, "that the gift of God is eternal life." "Thanks be unto God for His unspeakable gift." "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." I come to convince men of sin; to flash conviction on every side that man may know that he is guilty, and has nothing with which to pay his debt, so that his "mouth is stopped," and "he stands guilty before God." I take away the life and strength in which he trusts, and I give him to know that he is "dead in trespasses and sins." I not only show him what he is, but I also bring him to Christ that he may live, furthermore, I keep him alive. The more a man looks at me, the more he feels the need of the blood that atones for all sin to make him "perfect and entire, lacking nothing." Mankind need me to keep them near Christ, as well as to bring them to Him. I am unchangeable; if I were called ceremonial or judicial, I might then often change, but because I am moral, I am the same from one generation to another. The

time will never come when men will not be required to obey me. I require of them two branches of duty; that which they owe to their God, and that which they owe one another. Mankind do not all know me as yet, but the time is coming when all shall know me, and I shall yet make myself known unto all people and nations. Gal. iii. 4. All who will not be brought to Christ by me, shall be condemned and brought down to eternal death. When all the world shall honour and obey me, there will be none to speak evil of my name. I will go wherever Scripture goes, and I will bring with me Liberty, that he may set every bondman free. Liberty will now speak to you and explain what he can do for the kingdom of light.

Liberty then spoke as follows: I am no stranger to you for you have enjoyed my presence since you came to this city. I have made myself known in many cities and nations of the earth, and, moreover, I intend to march on until I take possession of every nation. All people welcome my coming, and I am blessed in having so many friends to assist me in my work. Many of my friends have fought for me even to the spilling of their life-blood, that I might live in peace amongst them. I still retain my stand in the world in spite of all my foes. One of my greatest foes who fought hardest against me is old Popery. He thirsts for my blood and has gathered a great army to fight against me; but I am not discouraged for I know that victory is ours, I am confident that I shall all conquer my enemies, and yet enter every nation under heaven. I

have many friends now encircled by foes who are looking and longing to see me come to their assistance and effect their deliverance. Popery is enraged lest I should deliver those kept in bondage by him. I know enough about him to warrant me in saying that he is a rebel against the divine government, and a nuisance in God's universe. I need not tell you what I have seen of him. I have found him in the act of roasting hanging, and burning those who were looking after me, that they might live and enjoy my presence. I have known him to drag some noble fellows around their rooms by the nose, and other parts of the body, with red-hot pincers to make them promise to forsake me and turn to him. He calls this bloody work religion and tells his blood-thirsty monsters that that benevolent, being whose "tender mercies are over all His works," commissioned them to destroy the rational creatures he formed. The very thought is absurd and blasphemous in the extreme. I am now old enough to have had much experience in battle. I dwelt here long before Popery came, and shall remain long after Popery shall be driven out of it. It is now a long time since I entered the land of Egypt, with the man Moses, and delivered sixty thousand souls from cruel bondage. When this people afterward lived in the land of Caanan, I found it necessary to visit them every fifty years in order to set free those who would get into bondage. Great were the shouts of joy and gladness as I entered the land. Many a hearty welcome I received from those who were in bondage because they

knew that I would set them free. Many shed their blood fighting, rather than have me taken from them. But what is all that compared to the Son of God who shed His blood in order that all might come and abide with me. Wherever the Spirit of the Lord is there am I. The Lord Jesus came to proclaim liberty to the captives, and open "the prison doors to them that are bound." I have greatly changed my plan of work; formerly I came but once in fifty years to release the enslaved, I now offer freedom to all every day and every hour. All who desire may come and enjoy my presence, "and be not entangled again with the yoke of bondage." I see every day many who are "in bondage under the elements of the world," slaves to sin and Satan. I desire to see all those set free and I would say to them, "If the Son, therefore, shall make you free ye shall be free indeed." "Now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." I am a friend to all, an enemy to none, and the time is coming when all shall love and welcome my coming with joy and gladness. I wish you all to introduce me to those who do not know me, and recommend me to them as a sincere friend. Now, since my friend, Present Salvation, is about to address you I will at present say no more.

Present Salvation then made the following address: You are undoubtedly a happy people in this city because you sought and found me to your joy and satisfaction. I have often spoken to people who knew

me not or would not hearken to my words. So foolish and ignorant are they that they hear and obey their enemy, and my great enemy, who is called Procrastination, and turn away from me who am the friend of all and enemy of none. I belong unto the Lord. I am "nigh them that fear Him that glory may dwell in our land." The Lord hath caused me to be known. "His righteousness hath he openly showed in the sight of the heathen." I am sent unto all the ends of the earth and many are glad and rejoice at my coming. "Whosoever among you feareth God," to you I have been sent; "for the grace of God that bringeth me hath appeared to all men." It can only be obtained by "the Lord Jesus Christ," and those who obtain me obtain "eternal glory." I was known a long time ago to the prophets who "enquired and searched diligently, who prophesied of the grace that should come unto you." All who receive me are kept by the power of God through faith. I came to this world with the "Son of God," and was with him whilst He travelled upon this earth in the days of His flesh. Scripture has told you that I entered into the house of Zaccheus, and when Jesus told Zaccheus that I had come to his house, he received me gladly and received Jesus joyfully because He had brought me with Him. I am now ready to enter every house in the land where the people are willing to receive me. I enter no human habitation by force, but to all who will not receive me when I call upon them I can hold out no promise of giving them another opportunity of receiving me. I have many friends in

the world who are ever ready to proclaim my goodness, and tell what great things I have done for them. All who love me love to see their friends and neighbours receive me also. I encourage none of my friends to hold out any hope that I may be found at any future time. No one must say that I may be found to-morrow, or the day after, or one hour later than this present moment. Scripture has often spoken of me. He knows how and where I may be found, and has directed millions of the human family unto me, and is leading on millions more. I wish all to remember and take heed unto what he says and turn a deaf ear to all my enemies. Procrastination is a particularly distasteful enemy of mine. He has succeeded in keeping multitudes away from me for ever, when they were within reach of me and had made up their minds to receive me. Scripture says, "Now is the accepted time, behold now is the day of salvation." Procrastination adds to the words of Scripture, turning the truth of God into a lie when he saith, "Seek salvation but not now, wait until some other time. Some time you will find salvation, but it is time enough yet." Thus multitudes give heed unto the counsel of Procrastination and say to me, "Go thy way for this time, when I have a more convenient season I will send for thee." Alas! they often find that the present is the only season for receiving me, and by waiting a little longer they lose the best chance of ever being saved, and this is often the way that men are found without me at last. "Oh, that men were wise and would consider their latter

end," "for how shall they escape who neglect so great salvation."—Heb. ii. 3. I say to one and all, "That now it is high time to awake out of sleep;" "the day is at hand," "therefore cast off the works of darkness, and put on the armour of light." The happy time is coming when all shall receive me with joy, and when my enemy, Procrastination, shall be banished from the land. I will now give place to Christianity who wishes to address you, for he is great and powerful and will bring the world in subjection to his authority.

Christianity then gave an account of his work to the following effect: I have been at work for many years and you are not ignorant of my character. You know that it is blameless, still I have my enemies who call me hard names. I suffer very much from one great enemy called Hypocrisy; who dresses himself up in clothes like I wear, and calls himself by my name whilst he does some scandalous things of which I would be ashamed to speak. Many of his tricks are set down against me, and I find it very difficult to convince some people that it was not I, inasmuch as I disclaim any connection with any mean thing. But I am encouraged with the thought that Hypocrisy will be dead and buried when I shall live and prosper in the world. True, many of my men think that he is long getting out of the way, but his destruction is certain, I am unchangeable and if any one says I am not as good as I used to be, it is because they know nothing about me. I never do any harm or wrong to

any one. I hold to justice and truth and hate lying and fraud. I am not satisfied to avoid evil alone but I thirst to do good as opportunity presents itself. I feed the hungry, clothe the naked, help the fatherless, and widow, visit and comfort the sick, enabling them to rejoice in their affliction. I remove all fear of death so that when my people see him coming they welcome his approach. I cannot look upon the world "lying in wickedness" and remain unconcerned. I am unable to stand all the day idle when I can help to make the world better than it is. From the time that I started in my good work I have to do "good to all men," to both friends and enemies. I have warned all men to flee from the wrath to come and escape the damnation of hell. I have cried aloud, exclaiming, "Turn ye, turn ye, for why will ye die," turn from your evil ways that your iniquity be not your ruin, inasmuch as many have daily been added unto the number of my faithful followers. All who have obeyed me in sincerity and truth have done that which is lawful and right, loving God and each other. Then the kingdom of darkness became enraged at my prosperity and growth in strength, and the ninth army of Satan undertook to put me and my followers down by bearing false witness against us. A large part of this army were followers of Hypocrisy, calling themselves good and holy men whilst they said of me, "We have found these men pestilent fellows, movers of sedition throughout the world." These are the men who teach all men everywhere against the people and against the law,

'they have turned the world upside down.' These enemies cried saying, "Away with such fellows from the earth, it is not fit that they should live." Some believed what they affirmed, and great battles were fought between ourselves and the enemy. My men kept up their courage through all, their motto being onward, though they suffered shame and reproach; some suffered "the spoiling of their goods;" "some had trials of mockings and scourgings; some of bonds and imprisonment;" "others had resisted unto blood," but in spite of all the kingdom of light spread more and more, for many everywhere "turned from darkness to light; and from the power of Satan unto God." God gave the children of light "mouth and wisdom such as all their adversaries could not resist." They approved themselves the servants of God, in affliction, in necessities, in distress, in stripes, in imprisonment, in tumult, in labours, in perils in the sea, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." Then having fought the good fight they obtained victory over death, and "being dead yet speak." I have gone from one country to another, carrying on my great and good work, always keeping in view the good of the souls and bodies of men. I would doubtless have had more power over mankind had not Hypocrisy persisted in sowing his tares among my wheat, and then calling the tares wheat. But the time is coming when there shall be a separation, when all men shall see my fruit without any intermixture of tares.

" These
s from the
e believed
e fought
a kept up
g onward,
some suf-
had trials
s and im-
d," but in
and more,
rkness to
od." God
sdom such
t." They
affliction,
risonment,
a perils in
in hunger
en having
ver death,
from one
and good
l of the
less have
t Hypo-
ay wheat,
e time is
n all men
of tares.

Then shall you see great things, greater than has been from the beginning of the world. I shall then be known among all mankind. "It shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." "Nation shall not lift up sword against nation, neither shall they learn war any more." "In that day the root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek and his rest shall be glorious; and it shall come to pass in that day that the Lord shall set his hand again to recover the remnant of his people, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." When these things shall be fully accomplished I shall bear rule over all people and nations. All shall see good times in the earth, times of quietness and peace. There will be no need of weapons of war, and there will not be seen "garments rolled in blood," for "destruction has come to a perpetual end." No man shall raise his hand against his neighbour, no house be divided against itself; the streets of the city shall no longer be crowded with cruel and revengeful men, for the inhabitants shall be of one heart and soul, and will love as brethren. I will cause every heart to overflow with love and fill every mouth with praise. There would be such glorious times now in the beautiful earth which God has made, were it not that many wicked and

ungodly men fight against me to their own hurt, and refuse to be subject to my authority. No such men will be found when our great battle is fought, when we can shout victory and overcome all our enemies. Wherever I go against my foes there all the former speakers shall go also, and our united efforts in the great king's service shall succeed. Let us all prepare then for conquest that we may win the world to the banner of the cross. Let the spirit of love dwell in you that you may fight the good fight, that you may prove yourselves good soldiers and face every foe, working for the honour and glory of your God and King.

CHAPTER XVI.

LOVE then spoke as follows: My name is love. I am inconceivable, everlasting, sovereign, and spiritual. I came from God's throne of eternal majesty to earth's abyss of sin and woe. I raise countless myriads to glory, honour, and immortality who were once heirs of sin, decay, and death. I exist through eternity to make it one unclouded day of happiness and joy. I am come to command you not to linger on your onward march, but run with speed. I come to take possession of you all, for I do not share possession with my enemy who is the spirit of revenge. I must have the whole man or not claim him at all. The spirit of revenge is come to drag you "down to hell," but I am come that you may be

"exalted to heaven." You who have wholly submitted yourselves to my hands can testify what great things I have done for you. Once you had no hope, no true peace, no solid comfort, now you have peace in believing, and a hope of the glory of God. Once you were slaves to Satan, but now you are come to the general assembly and church of the first-born, whose names are written in heaven. Once all was dark and gloomy around you, but now all is bright before you. Once the spirit of revenge caused you to "eat the fruit of your own ways, and be filled with your own devices," but now you are "renewed in the spirit of your mind," and made "meet for the inheritance of the saints in light," and are "workers together with God." As I rejoice in your happiness, I look at others who know me not, and pity the majority of mankind who are under the spirit of revenge, which fills them with pride, falsehood, deceit, and envy. He holds such sovereign sway over them as to produce more misery among men than the hurricane, the tempest, the earthquake, the volcano, and all other concussions of the elements of nature. He has covered kingdoms with sackcloth and ashes, levelled cities with the ground, turned villages into heaps of smoking ruins, transformed fertile fields into a wilderness, stained the earth with human gore, slaughtered thousands and millions of human beings, and filled the once cheerful abodes of domestic life with the sounds of weeping, lamentation, and woe. I come to take possession of all men that I may drive him out; I will

then give peace and harmony, mutual esteem, brotherly kindness, and charity. What a scene of enjoyment when I shall have gained the victory! I call upon you for assistance that I may dwell with all men, that smiles of benevolence may beam from every countenance, and a scene of felicity adorn all mankind instead of the evils which now exist. Without me you would be in darkness, and would not see the light of the gospel, and never receive eternal life. Actuated by the principles embodied in me, the Son of God came from heaven into this world, led a life of suffering and died that you might live. "Though He was rich yet for our sake He became poor that we, through His poverty, might be rich." I was present with the Saviour when he came into the world. Through Him you are now saved, and He is your captain who will not lose a battle, therefore, put on the armour and "fight the good fight of faith." "Let the saints be joyful in glory." "Let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen." The two-edged sword of the spirit "is quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." I have such influence over my men that they are willing to go wherever I command them. Each lays firm hold of the sword of the spirit and is taught how to use it.

CHAPTER XVII.

THE spiritual war-drum beats, and the trumpet sounds for the battle, as each soldier feels secure in his armour. The mighty armies of the king of darkness had united themselves together to take us captive and make slaves of us. They saw we were high and exalted, and declared they would bring us down and destroy our kingdom, blotting it out of existence. We discovered they were in earnest in their undertaking, and we must fight or die. The host was mighty with which we had to fight, but all obeyed orders, and came up "to the help of the Lord against the mighty." We rushed to the gates under the banner of the cross where the battle was set in array against our enemies. This being one of the greatest battles, I perceived that I should soon have been slain if I had not skillfully handled my sword and shield. Though I had but little experience, I had to fight with the prince of darkness, who had an experience of nearly six thousand years, and who had overcome many young soldiers such as I was at that time. It appeared that he had an especial spite against me, for he faced me, and commenced firing his burning arrows straight at me. I discovered I had no shield for my back, and if I had turned to run away it would soon be the last of me. When I saw the first arrow come towards me, I knew I must either conquer or die, inasmuch as we could not come to

terms, one or the other must gain the victory. The first arrow was unbelief, which would quickly have given me a mortal wound if I had not placed before me my shield of faith, into which the arrow stuck, and fell powerless to the ground. I drew my sword and cut it in pieces, saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." I kept up my courage, and the "Lord strengthened my heart." "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." He fired another powerful arrow at me called shame, expecting to see me fall under its power, for many youthful soldiers have already fallen under it. Having my armour in readiness I put out before me my shield, into which this arrow stuck also, and fell powerless to the ground; and I drew my sword and cut it in pieces, saying, "I am not ashamed of the gospel of Christ for it is in the power of God unto salvation." "Oh, my God, let me not be ashamed for I trust in thee." It was said unto me, "fear not for thou shalt not be ashamed." The prince of darkness, however, did not give up until he had fired at me the arrow of persecution. Whereupon I endured a great fight of affliction, but with my sword and shield I overcame them all, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Satan tried a host of other little arrows, but as none of them took effect he fled from me, and I came out conqueror. "In all these things I was more than

couqueror through Him that loved me." Great was the contest, but great also was the victory. Whilst my old enemy went away to fight with others, whom he often found had not their sword and shield in readiness, he sent a number of his servants to carry on the battle with me, thinking they could overcome me better than he could himself. I still found myself surrounded by many enemies who came "to spy out my liberty, that they might bring me into bondage." They speak "great swelling words of vanity, they allure through the lust of the flesh." They promise liberty, but "they themselves are the servants of corruption," "for of whom a man is overcome of the same is he brought into bondage." I found these enemies prepared for battle fully. They had sharpened their sword and bent their bows to shoot their arrows at me. They blasphemed the name of my King, and I found myself in great danger. I sent a petition, however, to the Great King whose I am and whom I serve, telling Him all my trouble; I said, "Hear my voice, O God, in my prayer, preserve my life from fear of the enemy, hide me from the secret council of the wicked, from the insurrection of the workers of iniquity, who whet their tongues like a sword, and bend their bows to shoot their arrows even bitter words." A messenger came to me, saying, "God shall shoot at them with an arrow, suddenly shall they be wounded." When my enemies learned that I was asking help from the King of Heaven, and refused to fight them in my own strength, they fled away, declaring that I was mad.

As they ran they jostled one against another, "causing their own tongues to fall against themselves," whilst God "restored unto me the joy of His salvation, and upheld me with his free spirit." My enemies "received not the things of the spirit of God for they are foolishness unto them, neither can they know them, because they are spiritually discerned." When the great battle was over the kingdom of light was victorious, for they "were made strong, waxed valiant in fight, turned to flight the armies of the aliens;" five could "chase a hundred, and a hundred put five thousand to flight." Each of us had to use our weapons, and pay such strict attention to our business that we could not see how our friends were fighting. We rejoiced together, however, when we knew that we had come out safe, and were still contending for the right, being "strong in the Lord and in the power of his might." "I ran into the strong tower and was safe." Prov. xviii. 10. The Lord attended to my prayer, "being a shelter for me, and a strong tower from the enemy." I could say that I was "not afraid of the terror by night, nor for the arrow that flieth by day," for "in the Lord do I put my trust." I love "the place where His honour dwelleth." "Glorious things are spoken of the city of God;" this tower "hath been a strength to the needy in his distress, a refuge from the storm, a shadow from the heat when the blast of the terrible one is as a storm against the wall."

CHAPTER XVIII.

THE king of this city "has done wonderful things." Here is the fountain of living water where he that thirsteth may drink freely, and not only drink, but wash and be clean, for it is the fountain which cleanses from "sin and uncleanness." This stream can heal every wound that sin has made. Here is drink for the thirsty, food for the hungry, and clothing for the naked. Here, there is for all people "a feast of fat things, of wines on the lees, of fat things full of marrow, of wine on the lees well refined." He saith, "My ox and fat things are killed, and all things are ready." Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." The garments are of the best quality, and are provided for all who come. "He has clothed millions with the garment of salvation, and covered them with the robe of righteousness," and they "shout aloud for joy" when the old clothes are taken off and the new ones placed on. I am one of the number sent by the King "to bring in the poor and the maimed, the halt and the blind." It was said to me, "Go out quickly" for the feast is ready and there is no time to spare; those who partake must do so quickly. Already millions have been invited, "and yet there is room."

CHAPTER XIX.

I WAS instructed to go to the Town of Confusion, the inhabitants of which belonged, some to one kingdom and some to the other. Those who belonged to the kingdom of light were so much troubled by those belonging to the kingdom of darkness, that it occasioned great confusion to my brethren who dwelt with them. Often members of one household were divided amongst themselves, some taking part with one kingdom and others with the other, so that "a man is at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes are they of his own household." Those who belonged to the kingdom of darkness were more numerous than the others, and it was my duty to render what assistance I could to my brethren. I expected to meet both friends and foes as I walked along the public highway to this town. It was my business, however, to ask "as many as I found, both bad and good," to drink "of the fountain of the water of life freely." The poor as well as the rich; "he that hath no money, come ye, buy and eat." It was said unto me, "thou shalt speak unto them whether they will hear or whether they will forbear." The most rebellious were welcome to come, all the gifts were for men, "yea, for the rebellious also, that the Lord God might dwell among them." The first man I met upon the highway was

one of their class. He was poor and miserable, had no home or friends, and had come from the Town of Confusion, and was going he knew not where. In his early life he had been instructed in the way of holiness, but chose to walk in the path of the wicked. He was soon induced to join the eighth army in the service of Satan, and very soon he joined with some others in breaking into a shop and carrying away a quantity of goods.

Before he commenced he heard Conscience say to him, "Be sure your sin will find you out;" but as he followed up closely with the ninth army, he was told by them that there was no danger; he had not been found out before, and there was no use in being cowardly. He soon learned, however, that Conscience spoke truthfully, for he was found out, tried, found guilty, and lodged in prison. When the time came for him to come out he felt more wretched than ever. His old companions mocking him, called him a jail-bird, no one wanted to employ him, and without home or friends he was a wanderer in the wide world. I told him of the bread of life which had been provided for him at a great price. I exhorted him not to stay away and perish with hunger when he could find a father and friend with bread enough and to spare. I assured him that God was able and willing to supply all his wants, and was waiting with outstretched arms to receive him and adopt him into his family; but he soon began to make excuse, alleging that he did not prefer to belong to a family so holy. He did not pre-

tend to keep the laws of the kingdom of light, they were too hard for him. He said, however, that he was as good as most people, and there were plenty far worse than he was. Thus I found that this was the way that Satan holds on to his people; "he hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their heart and be converted." This man had broken the law, the law of his country, was tried before a judge, but was not so blind that he could not see there would be no use in bringing so foolish an excuse as to tell the judge that he did not profess to keep the law, that he did not pretend to be honest, that others were to be found worse than he was. He knew very well that he was guilty, and would be condemned all the same whether he professed to keep the law or not; or if others were worse he had to answer for his own crime all the same. Is it not strange that he would bring before the Judge of All, excuses that he would not render to the earthly judge; for it is by the laws of the kingdom of light that he shall be judged at the last day. He would gladly receive pardon from the judge but despises it when offered by the Judge of All.

I next met a doctor who lived in the Town of Confusion, returning from visiting the sick. I asked him if he had ever tasted of that healing stream which cures the worst of diseases and saves the souls of men, of more value than their bodies? He never had, and consequently commenced to make excuse. He said he

knew some who had professed to drink of it, and they were no better than their fellows. He had known so many hypocrites that he would not make any profession lest he should be like them. He had also heard so many opinions respecting these things, some holding one view and some another, that he thought it best to pay no attention to any of them, inasmuch as he could not tell which road to take. He also said he knew of some who had got cleansed in the fountain, and now they were as filthy as ever, and he thought it better not to go at all. So darkness had blinded this man's eyes also, that he could not see. When this man commenced to study medicine, he knew there were many quacks who pretended to be what they were not, being no better than any non-professional man; but this did not discourage him in learning his profession. He knew that doctors would be more needed and better appreciated because of the existence of frauds. He also knew that good doctors differed in their opinions, some approving of one course of treatment and some of another, still any one of them would be better than none at all. He took the trouble to try to ascertain which was best, and follow the teaching of that one. He knew also that some had been sick, and taken of his medicine, by the use of which they had got better, but afterwards had taken sick again and died. He would think it a very poor excuse if any one would ever after refuse his medicine because of it, or for that reason. But he had not so good an excuse to offer to the great Physician of Souls, for refusing his medicine.

The next man I met was a farm-labourer returning from the field, hungry, thirsty, and weary ; still he was satisfied inasmuch as good wages were paid to him, and he served a good master. I spoke to him of the rest for the weary, and of the bountiful provision which had been made for him, if he would accept it from the great Master, "who rewardeth every man according to his work." But he began to make excuse, saying he had no time to think of such things. He had heard before of the wages of sin, but did not like to hear of it at all, for he would rather hear of the reward of the righteous. He thought he had more pleasure in the service of sin, than he would have if he forsook it, but he hoped he would receive a righteous man's reward, and stand as good chance as most folks. Thus he also was dwelling in darkness, so that he could not see the true light. He knew not how quickly death would seize upon him. He had been told "the wages of sin is death," and "whosoever committeth sin is the servant of sin," but he hoped he would not receive the wages he was earning. The idea that a man would have more pleasure on his way to death after he had been condemned to die, than a man on his way to a crown and a kingdom which would not be taken from him. How strange that he would serve a master and earn wages which he did not wish to receive or hear of. He evidently liked to hear of the wages of other men better than his own, and hoped to receive wages of a master whom he had never served.

As I proceeded on my journey I met with others whom I invited to partake of the rich provision made for them. Some of them made no reply, appearing guilty and condemned, and I found them clothed with shame and dishonour. Others said that they expected to come some time, but were not quite ready yet; they had so much other business to attend to. At length I met with one who was willing to come and made no excuse, but gladly received the invitation. He was glad to see me, for he was enquiring the way to the City of Holiness. He said no one had spoken to him before about these things, therefore, he had said to himself before he met me, "No man careth for my soul." As he was hungering and thirsting, I told him of Him who filleth the hungry with good things, and who had said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I told him of the robe of righteousness prepared for him, and found him ready to put it on. I was pleased to see that he was clothed with humility, and consequently ready to receive the robe of righteousness. He had been clothed in his own righteousness, but finding it "as filthy rags," he put it off, knowing that he needed righteousness not his own. He speedily became a guest at the feast provided for all people, and ate and drank with exceeding great joy, giving thanks and praise to the giver of all good. As I drew near in my journey to the Town of Confusion, I saw before me clouds of smoke ascending upwards; I found also an odious smell from a fire which I saw

burning before the door of a beautiful temple. When I came up to the place where it stood, I took particular notice of this magnificent building. I found it worthy of my attention, and also of description. When this temple (*a*) was first framed and put together, it was built in perfect style (*b*) by the greatest and wisest of all architects. (*c*) It was designed for the worship and service of the true and living God, was "built up a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable unto God." This house (*d*) was supplied with keepers (*e*) to keep it, strong men (*f*) to support it, and grinders (*g*) to grind and prepare the provisions for reception into the house. (*h*) The beautiful work visible in the construction of the windows, (*i*) surpasses description. They supply the building with abundance of light, and have shutters (*j*) which close themselves every night, and then open of their own accord in the morning. These shutters are adorned with beautiful arches (*k*) finished off to perfection. Under the windows is a door (*l*) which opens and closes without the hand. The arrangement is such that as soon as the word is said it opens when required to do so. (*m*) This wonderful building is ventilated by air-holes (*n*) between the door and windows, and has a covering projecting over them. On each side of the building there are openings (*o*) to let in

(*a*) 1 Cor. vi. 19. (*b*) Gen. i. 27. (*c*) Dent. xxxii. 4.

(*d*) The body. (*e*) The hands. (*f*) The legs. (*g*) The teeth.

(*h*) Eccl. xii. 3.

(*i*) The eyes. (*j*) The eyelids. (*k*) The eyebrows. (*l*) The lips.

(*m*) Eccl. xii. 4 ; Psalm. cxli. 3. (*n*) The nose. (*o*) The ears.

musical sounds, &c. In this temple there is to be found "a silver cord," "golden bowl," "a pitcher and a fountain," a "cistern," with a "wheel."* The outside is decorated with "fine-twined linen of cunning work" "wrought with needle-work.†" I was anxious to know whether or not this great temple was consecrated to the service of God, for which it was designed in its construction; so I stood in front of the door and asked to which kingdom the temple belonged. A speaker‡ who kept this temple within, and who was ever ready to proclaim the goodness and the honour of the place, cried out, saying, "It belongs to the kingdom of light. It is the temple of God to help on the work of his kingdom. It belongs to "a chosen generation; a royal priesthood; an holy nation; a peculiar people, to show forth the praises of him who hath called us out of darkness into his marvelous light."

This seemed all very well as far as the outward statement was concerned; but when I saw what was done there, I began to doubt, enquiring "how can these things be." When I saw that an idol made of clay, moulded and fashioned by the hands of men, was set up before the door of the temple, and burnt-offerings continually placed upon it, it seemed to me that the temple was given up to idolatry. These offerings were not like those of Abel, "the firstlings of the flock and of the fat thereof; nor yet like those of Cain, the fruit

* Eccl. xii. 6.

† The clothes.

‡ The tongue.

of the ground ;" but they were selected from amongst filthy weeds, and made up into an unclean thing. For the sake of this vanity, the keepers of the house kindle a fire on this unholy altar, and cause the smoke to ascend, so as to darken the door and windows of the temple as it stands amid smoke, and the blackness of darkness. All the while this smoke sends forth a very disagreeable odour which annoys all who pass by that way with its offensiveness. Now I asked how can a temple be clean and love an unclean thing. "What meaneth this?" for "what agreement hath the temple of God with idols." The speaker replied that there was no need of being alarmed about a thing of so little consequence. It was not a great matter or strange thing to see such a fire burning in this country before a temple like this. One called Fashion, a very respectable fellow who has a great influence over the people, so that it is believed that what he says is right, tells them that this is quite proper. There are many other temples before which altars of this kind are being erected, and there are others still where there have been these for many years. It is now about forty years since Fashion got an altar erected before this temple. So long has it been in existence, that Habit says it is impossible to remove it now, since it does not do so much harm after all.

He said: "I did not think so much of it at first, but now I like it. I have learned to love it, and I do not think I could part with it on any consideration." I replied, "Is this thing of no consequence which robs

God of the time and money which belongs to Him? For forty years you have been sacrificing to this idol more frequently than you have offered prayer and praise unto the God of heaven. If you were to count the hours you have wasted starting fires etc., you would find that years have been thrown away which would be worth to you hundreds of dollars if well improved. The money wasted in purchasing fuel to keep this unholy fire burning, would be hundreds of dollars more, and no return but filthy smoke. Is it not robbing God of that which belongs to Him, when you spend so much money on this vanity without life, until you put fire into its mouth in order to give it life? You also count your cents into the treasury of the true and living God, who owns all the gold and silver in the world. Can you say that this temple is wholly given up to God, when there is anything which you love more than Him, and when you show by your works, which speak louder than words, that you have offered more sacrifice to this idol than to God. You may possibly forget God, but you never forget this idol." The speaker thought that I was making too much of the matter altogether. He commenced to tell how harmless it was to offer up their sacrifices; furthermore, the temples which do this are just as good as those which do not. It was peoples' own business whether they would do it or not. They did not ask others to commence the business, they should act their own pleasure in the matter. Money spent in this way might be spent in many ways just as bad or

worse. Also that those who spent their money and time in this way, were just as rich and prosperous as those who did not. He thought it not necessary to remove their idol from the temple so long as the old temple stood, but when it could stand no longer then let it be removed and separated from it. The speaker approved of letting others do as they pleased about it, as he claimed the same privilege. He wished to walk in his own ways, and in the sight of his own eyes, and do that which was well-pleasing to him. He would accord me the privilege of going on and saying all I wished against it, for I could not say much more than I had said against it, and he would hear me.

I replied, "Walk in the ways of thine heart and in sight of thine eyes, but know thou that for all these things God will bring thee into judgment." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Time is the most precious thing in the world. Many would give the world for but a few hours when called to leave it, that they might give those hours to God, improving them more and more. Can you whose days are passing "swifter than a weaver's shuttle" afford to lose so many golden moments? Why not cast this idol to the moles and bats, and not spend your precious time in vain, since it robs God, not only of the time which should be given to Him, but also of the wealth which He has intrusted to your stewardship. Will you persist in spending the Lord's money on smoke to be blown away by the wind to

corrupt the pure air which God has given for your health and life? You might prevent ignorance, disease, and death by the right use of the Lord's money; but whilst you have been offering up your burnt-offerings you have failed to assist many charitable objects. It is right for you to provide for that temple of yours which now needs many things of which you are depriving it. You should labour to have it healthy and clear all around. The board of health requires that every man should remove the dirt from before his own door, for the good of the health of the people generally; but you gather dirt and filth and place it just before your door. Can you not for the sake of your neighbours, for your own sake, and for common decency banish a practice so offensive? Do you not see that all who pass your door are obliged to breathe the air you have poisoned? Now consider that your life is given to you for a nobler purpose than to be spent in serving such an abomination, for "his servants ye are whom you obey." "Who can bring a clean thing out of an unclean? not one." If you are a slave to such a practice, you should caution all who are free to keep clear of all such slavish customs lest they become bondmen. Can you who profess to be of the royal priesthood, and whose business it is to teach others to walk in the right way, say unto your fellow beings, "Prove all things, hold fast that which is good," so long as you hold to that which is bad? Can you urge self-respect and self-denial on others whilst you have not self-respect nor sufficient self

denial to part with that filthy idol which shortens life, wastes means, and endangers property. I think it my duty to point to the smoke of your burnt offerings as a hand-writing "on the wall," to warn all who are now free from it not to touch the unclean thing. I care not what fashion may think about it, or what he may tell his servants. If I have to fight against him I will ever oppose such evil works of darkness. I advise you to put a stop to this custom, and wash the smoke from off the door of the temple, and be clean, so that "whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things." "If ye know these things, happy are ye if ye do them." I then looked towards the door of the temple, but it was shut, and as I could not get it open I passed on my way. As I drew near the town I fell in company with two more travellers who were marching in the same direction. I learned that their names were Praise and Thanksgiving, and they were inhabitants of the City of Holiness. The word of the Lord was in their hearts and they walked according to those holy commands given them. They talked of them as they walked by the way, as well as when they were in their houses; and when they laid down and rose up. Praise knew of the great and wonderful excellencies and perfections of God. He had not much to say about his own goodness, but dwelt much upon the

goodness of God. Praise was a pleasant and comely fellow, and sang the praises of God with a loud voice declaring, "I will sing praises unto my God while I have my being." "While I live will I praise the Lord." "I will extol thee, my God and king, and I will bless Thy name forever." "I will speak of the glorious honour of thy majesty, and of thy wondrous works." "I will declare Thy greatness." "Whom have I in heaven but Thee, and there is none upon the earth that I desire beside Thee." "God is the strength of my heart, and my portion forever." "I will trust and not be afraid, for the Lord Jehovah is my strength and my song." "I love the Lord because He hath heard my voice, and my supplication, because He hath inclined his ear unto me, therefore will I call upon Him as long as I live." "I will walk before the Lord in the land of the living, for great is Thy mercy towards me." Thanksgiving then joined with him, and both thanked and praised the Lord together saying, "Unto Thee, O God, do we give thanks, unto Thee do we give thanks, for that Thy name is near Thy wondrous works declare." "So shall I talk of Thy wondrous works, and I will declare Thy greatness." "Many, O Lord, my God, are Thy wonderful works which Thou hast done, and Thy thought to usward; they cannot be reckoned up in order unto Thee. If I would declare and speak of them they are more than can be numbered." "He is Lord of heaven and earth." "He giveth to all life, and health, and all things;" "for in Him we live, move,

and have our being." "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace;" "having made known unto us the mystery of His will according to His good pleasure." "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." I encouraged Praise and Thanksgiving by telling them that the Lord had also put gladness into my heart. I could say, "I rejoice, with those who do rejoice." "Rejoice in the Lord, O ye righteous, for praise is comely for the upright." "Let the righteous be glad, let them rejoice before the Lord, yea, let them exceedingly rejoice." "Cry out and shout, thou inhabitant of Zion, for great is the holy one of Israel in the midst of thee." "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." "Sing aloud unto God our strength, make a joyful noise unto the God of Jacob." "Let the children of Zion be joyful in their King." "Sing, O daughters of Zion, shout, O Israel, be glad and rejoice with all the heart." "Serve the Lord with gladness come before His presence with singing." "I went with them to the house of God, with the voice of joy and praise." "I entered into His gate with thanksgiving, and into His courts with praise." I "praised the Lord with my whole heart in the assembly of the upright and in the congregation." I said, "Hearken

unto the voice of my cry, my King and my God, for unto thee will I pray." I will "direct my prayers unto thee and will look up." It is in this house that the children of God offer up their petitions to their Heavenly Father for things lawful and needful, with humble confidence of obtaining them through the mediation alone of Christ, to the praise, mercy, truth and power of God. God is the sole object of worship, and they pray to Him fervently, sincerely, and in faith by the Holy Spirit. Good things are given to every one who asks. The hungry and thirsty receive meat and drink, for here is the gospel feast, and the fountain of life flows full and free for all who thirst. One is led to say, "It is good for us to be here," another exclaims, "This is none other than the house of God, and this is the gate of heaven, for the Lord made them joyful in the house of prayer."

CHAPTER XX.

AS the time arrived for the people to return to their homes, I left the House of God, in company with one called Common Sense, who was a friend to an old acquaintance of mine, by the name of Reason. While we passed along the street, I could see clearly that this was the Town of Confusion, because of "the enemies of the cross of Christ." Is it not remarkable that the worshippers of God, inoffensive and harmless, should be surrounded on all sides by

enemies, who return hatred for love, evil for good, and cursing for blessing? It would be too tedious to mention all these enemies by name, but I will speak of some of them. The followers of Ignorance were to be seen about the corners of the street, laughing loudly at those who had been offering up their petitions to God in His house. They called them a pack of fools, to trouble themselves about such things, for there was no use in prayer. They did not believe in praise or thanksgiving, and in speaking they put on a bold look and an air of great authority; and this, whilst they could not distinguish Alexander the Great, from Alexander the Coppersmith, or Goliath of Gath, from Zaccheus the Publican; still they sneer at the learned and grey-headed, and those who "taste and see that the Lord is good."

However the humble worshippers heeded them not, but said, "Laugh on, none of these things move us." Now because some of these worshippers were seen carrying their Bibles, there were still another lot of important looking fellows, the followers of Infidelity, who became enraged at the sight of the Bible. They talked one to another and their eyes flashed and countenances changed, because of what they had seen of it. If it were any other book they would not have been so much alarmed, but, because this volume told about Jesus, who said, "Whosoever shall offend one of these little ones, who believe in me, it were better for him, that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea."

"Woe unto that man by whom the offence cometh." These men could bear any other name mentioned, heathen or idolator, without offence; but at the mention of the name of Jesus, they took offence, and could say with some of the servants of their king, "What have we to do with thee Jesus, thou Son of God; art thou come hither to torment us before the time?" But the servant of God passed on, exclaiming, "God forbid that we should glory, save in the cross of our Lord Jesus Christ." "He must reign until he hath put all enemies under his feet." The followers of Popery also complained of them, because they offered their prayers directly to God, refusing to pray to saints or angels, for they did not wish to leave their praying to be done by others. The followers of Procrastination also found fault, because of their praying now, when some future time would do as well. Hypocrisy said there was no use of praying at all times and in every place, but it was well enough to pray a few words now and again. Pride did not believe in our bowing the knee or humbling ourselves before God in worshipping Him in the place of prayer. Thus Satan had all hands at work seeking to further the interests of the kingdom of darkness. But the servants of God cared for none of these things, conscious that "greater is he that is with them, than all that can be against them;" also that "at the name of Jesus, every knee should bow," "and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." "Wherefore, God also hath highly exalted

him and given him a name which is above every name." During my stay with Common Sense, he informed me that he was judge, and heard the evidence of each side, when it was about to be decided either in favour of, or against prayer. The unbelievers first gave their testimony, and the believers afterwards. He said all who disapproved of prayer were unbelievers, though they might be known by different names, and it was truly disgusting to hear all their statements. The first witness called was from Satan's third army of soldiers, who all disapproved of prayer to God for any blessing or good thing; but would not find fault with those who prayed that curses might fall on those round about them. These witnesses were known to commit perjury ever day, using the most solemn oaths that men could utter, in swearing by the name of the God of heaven. Still they thought their evidence should be taken in a court of justice when every one knew their oath was not of the least value. Their evidence was not credited however, whilst Common Sense presides as judge. When these were dismissed, however, there came in a number who belonged to the ninth regiment of Satan's array, serving him in the City of Wickedness. These men were not only prepared to bear false-witness against the children of God, but also against God himself. These witnesses testified that God would not hear or answer the prayers of his people. They had a strong appetite for falsehood, and could not in any degree relish truth. Their evidence also had to be rejected, inasmuch as

every one knew that it could not amount to anything. There now came a host of others, claiming no kinship to any of the former witnesses, professing to be wise and prudent, and claiming status amongst the good and great. Some of them were skilled in science, calling themselves philosophers of rank. When a large number of these witnesses came forward to give evidence, the children of darkness rejoiced, believing that they could soon prove the case desired.

You may imagine the astonishment of the judge when it was manifest they had no evidence to give. It was evident they could talk, easily and fluently about some things, and had knowledge of a certain kind, but, when it came to talk about offering up prayer to God, this was something they knew nothing of. They had to draw largely on their imaginations, or repeat reports they had heard, which served not to bring out the truth. These witnesses were rejected also on the ground that it would be unreasonable to have them give evidence respecting something of which they knew nothing. The judge then called for some one who was able to prove their side to do so, or if such could not be produced, let them forever afterwards hold their peace. All the enemies of God, then consulted together, as to what could be done against His kingdom, when one among them by the name of Twist undertook to settle the case, for he thought he could satisfy the judge. When he appeared upon the stand the judge asked him if he could give the case of any man who asked of God earnestly

and sincerely for his blessing and was rejected ; if he could point out any such case, the matter was proven, but if he could not, he should not be heard. He began to give a distorted evidence of truth, mingled with error telling of a man called Esau, whom he said was rejected by God, "for he found no place for repentance though he sought it carefully with tears." He cried with a great and exceeding bitter cry, saying, " Bless me, even me ; hast thou not reserved a blessing for me ? Hast thou but one blessing, my father, bless me, even me also, O my father ? and Esau lifted up his voice and wept." Now, said Twist, is that not one case proven, where earnest prayer has been offered for a blessing, and it was rejected. Then was there great excitement among the unbelievers thinking that the judge would decide in their favour. They were disappointed, however, at the reply when he said, " Ye do the deeds of your father, as King Satan distorts the truth into error, so do you ; I did not ask you to tell of a son, who asked a blessing from an earthly father and was rejected. Now I wish to hear no more from you, for the whole kingdom of darkness combined, cannot give a shadow of proof against the worshippers of the God of heaven. Now I have done with you, and will hear the other side, as to what believers can say on this point. Then the unbelievers did not wish to hear the believers speak, and complained of the judge, declaring that if they had their own judge, Nonsense, he would decide in their favour. They were not suited because the worshippers of God were

not condemned before they were heard. But the judge said let them come forward and speak for themselves. Then came the servants of God, not to bear false-witness, but to speak that which they knew and testify that which they had seen. The first witness was called Truthful, who never bore false-witness, and whose evidence was taken everywhere. The truth is always acceptable, and he could call upon ten thousand to prove the truth of his statements. He had asked for great things from the hand of God and had received them to his joy and satisfaction. You might as well tell a hungry man that there was no need of eating, as to tell him there was no need of praying. He knew that prayer was the life of religion and the breath of the soul. He said that his heavenly father encouraged him to ask by saying unto him, "Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me." "Ask and it shall be given you;" "every one that asketh receiveth." He knew well by experience, that, "they that seek the Lord shall not want any good thing." "The eyes of the Lord are upon the righteous and His ear is open to their cry." "The Lord is nigh unto all that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him, He also will hear their cry, and will save them." "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth His will, him He heareth." "He that turneth away his ear from hearing Thy law, even his prayer shall be abomination." "The effectual fervent prayer

of the righteous, availeth much." Not those who honour Him with their lips merely, but those who honour Him from the heart. "I sought the Lord and He heard me, and delivered me from all my fears." "Come and hear, all ye that fear God and I will declare what he hath done for my soul." "If I regard iniquity in my heart the Lord will not hear me, but verily God hath heard me, He hath attended to the voice of my prayer." "My God shall supply all my need according to His riches in glory by Christ Jesus." "He is able to save to the uttermost all that come to God by him, seeing that he ever liveth to make intercession for them." "In my father's house are many mansions, I go to prepare a place for you, that where I am, there may ye be also." There is "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven." "A building of God, a house not made with hands, eternal in the heavens." The Lord Jesus has said, "whatsoever ye shall ask the father in my name, He will give it you." I asked the father, through Christ, for the greatest blessings of which I could think, believing that he was willing to bestow them upon me. I lost sight of earthly treasures so anxious was I to receive "heavenly treasures which perish not." I received, causing me "joy unspeakable," I found that I had received as a free gift, "true riches," "bags which wax not old, a treasure in the heavens that fadeth not," also, eternal life, inasmuch as I should enjoy these blessings for ever and ever. I realized that I had received riches, house, home, and

eternal life for the asking. I was also directed into the way of reaching my eternal home,* and I have started on my journey, and would not turn back again for the world and all its greatness.† Truthful was then questioned to see if he fully understood the subject of which he spoke. 1st. Is it necessary to pray for others? Ans. Yes, "For all men, for kings, and for all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty, for this is good and acceptable in the sight of God. Our Saviour will have all men to be saved, and come to the knowledge of the truth." 2nd. Should prayer be offered in public or private? Ans. Both in public form,‡ in private form,|| and everywhere else.§ 3rd. When shall we pray? Ans. Always as taught.¶ He gave proof in the case of many individuals who received answers to prayer; as to kings like David and Hezekiah, and of prisoners in gaol, as Paul, and Silas; of men in the sea like Peter and Jonah; and of a president in a den of lions, also, the case of a thief, who was dying because of crimes he had committed. These all with very many others received answers to their prayers. It was decided that Truthful had proven his side of the case, inasmuch as he was so well acquainted with the fact, which circumstance made his evidence of the greater value than that of thousands of witnesses who knew nothing about it. There were thousands more ready to give evidence such as Truthful had given,

* John xiv. 6; Acts iv. 12. † Matt. xvi. 26. ‡ Acts i. 4.

|| Matt. vi. 6. § Eph. vi. 18; Luke xxi. 36. ¶ 1 Tim. ii. 8.

but it was not considered necessary since the matter was already proven. When the enemies of God failed to give a shadow of proof on their side they got angry, and said hard things against the children of light, who were the very salt of the earth, saving the world from corruption. Still the worshippers of God pitied rather than condemned the children of darkness, and longed to see them brought to the light.

Common Sense told me of many things which caused great confusion in the town. He showed me one called Fashion, who had great influence among the people, and was said to be a very respectable fellow, associating mostly with the upper classes. I had often seen him running all over the town, for he had a great deal of business to attend to. He was in the stores selecting goods for the people; in the carriage-makers showing how to make carriages; in the tailors and dress-makers showing how to make wearing apparel. If there was a wedding or a funeral in the town, he gave instructions as to what should be eaten, drank, and worn, for when he spoke the people obeyed. Though I have often seen him, I find it impossible to describe him truthfully, for I always failed to see anything attractive about him. Though he took great pains to dress himself, he was but a poor specimen of humanity. Nature could never have made him in the shape in which I saw him. He looked more like what some of nature's journeymen would make. The hair he wore never grew on his own head, but he got some which he thought more beautiful than his own. I could not

tell of what shade or colour he was, for he had painted his face so as to appear like some other person. He dressed himself in such a way that some parts of him appeared very small, and others very large. Fashion lodged with one called Extravagance, and his wife Conformity. It would take volumes to describe what confusion this fellow caused in the town. Take the case of the man and his wife where he lodged, and we shall find one family among hundreds that he ruined, turning them out of house and home, and causing them to wander in the streets as beggars without food or shelter. He first commenced to interfere with the business of the home by giving orders as to what should be purchased, and what food should be used in the house. This man and his wife aforetime lived very comfortably with sufficient income each year to supply all their needs. They lived honestly, paying every man his due, and could lie down and sleep in peace. They were satisfied until Fashion undertook to conduct their affairs. At first Conformity had her scruples about following Fashion ; but he often brought a friend with him called Pride, and when both began to advise and talk with her, she soon began to comply with their wishes. The commencement of the downfall of this man and woman took place one night after their return from a party where some style had been exhibited. After talking about the grand people with whom they had associated, and the grand display which had been made, Fashion took the opportunity of instructing them, how they also could appear respectable and keep

up with the times. He told them it was necessary that they should have a fine house, well furnished with expensive furniture; give good dinners, drink rich wines, wear costly and gay dresses, keep a fine horse and carriage, and thus keep up a position in the society with which they associated. He invited them to come with him as he was passing through the town the next day, and he would take them where they could purchase such things as they required. He told them it was he who had selected the furniture and the fine things they had seen in the squire's house that evening, and the squire was so well pleased he would have no other kind in his house. They said they would think the matter over, and let him know their decision the next morning. The more they thought the matter over, the greater appeared the necessity of putting on style since they could not attend parties without having them themselves; and they could not ask such persons as those with whom they were associating without furnishing their house somewhat like the squire's. So in company with Fashion, next day was spent in searching the town, purchasing the needed articles. When they came to count the cost, however, they came to a standstill, and they saw Common Sense fastening his eyes upon them. They tried to get the consent of Fashion to let them off without making such expensive purchases, for they were afraid they could not afford it. But Fashion showed neither mercy nor justice, but said this is what other respectable people buy, and why not follow their example and be looked

up to; they must keep up appearances. They knew their old furniture looked ridiculous now, and they could not do otherwise than get the latest style. They asked him what about the money; he said he did not care for the money, money was no object with him. The more cost, the more honour; you must have the respect of your associates, or you will never amount to anything in the world, in fact; you must buy it, for there is no help for it. Now, as Extravagance was putting his hand into his pocket, Common Sense approached and said: Have you forgotten your early days when you were called prosperous; now you are called extravagant, and if you do not take heed unto your ways, you will end in failure? Remember you live in a free country, and can you not be independent and have a mind of your own? Can you not think out your own plans without allowing the narrow mind of Fashion to think for you? Have you not got eyes of your own to see with, without using the eyes of others? Are you not master of your own house, and have you not a perfect right to furnish it to suit yourself, and not to please others who have no interest in your welfare? Are you so weak that you cannot stand alone? Why rush into misery with your eyes wide open, and be led astray by Fashion or any one else? Have you not power to say no, and stand by it? If you aim at respectability in the way Fashion directs, you will soon lose your self-respect. Do not be such a coward as to be afraid of what other people say or do. If they raise the voice of censure because

your house is not furnished as Fashion directs, remember those who will say the most about it are not the wise, but the foolish ; not the far-seeing, but the short-sighted. Such people will not do much for you in time of need, after you have spent your money to suit their taste, and not your own. It is vain and foolish to aim at respectability, at putting on an outside appearance, for it is the character which makes a man respectable. Counterfeit coin is passed off for good by its outside appearance. When the outside is rubbed off, it is seen in its true light, and cannot be passed any longer for good money. If a man depends on outside show, it will soon wear off and he will appear in his true light. Remember that the genuine coin has the ring of pure metal, through and through, and will stand the test, so that if the outside be rubbed off it will appear the brighter. It is not the dress which makes the man, but the character and the mind. Then Common Sense said to the man's wife, called Conformity: If you conform to everything which Fashion directs, expecting by it to arrive at the top of the ladder of respectability, you will very soon find yourself at the foot of it, and inherit misery into the bargain. Then Fashion began to fear he would not have things his own way, so he called two friends of his who were passing by. His friends were a man called Pride, and a woman called Envy.

Pride said to Extravagance that all Common Sense said to you would have been all right enough if you were only a poor labourer who had to work for a

living, but for a man of standing in society, who associates with so many fine gentlemen, it is altogether out of place. At the same time Envy said to Conformity that she had no right to allow any one in town to have a better-furnished house than herself; as she was just as good as anybody in the town she had no right to fall behind in the latest styles. So Extravagance and Conformity seemed pleased, and hearkened to the voice of the friend of fashion, complying with his wishes. As time passed on under the direction of fashion many were the changes made. He had Conformity dress herself in thin but expensive dresses with threads and patches, and poor, thin shoes, which offer little protection from the cold. But he cared for none of these things, for neither comfort, profit, nor ornament were any object with him, for do as others do was his golden rule. When the time arrived for holding their large party, Fashion ordered the provisions for the occasion, all needed dishes and glasses such as he had ordered before under similar circumstances. But it so happened that the funds ran low before all was purchased, so that it was found necessary to obtain credit at the grocer's, the baker's, the milliner's, and the butcher's, for to appear poor was considered a crime. On the appointed day their house was crammed with a kind of mob, who all wished to be considered respectable. These dressed and lived according to Fashion's golden rule: "One must do as others do." They considered that obedience to fashion was the sole test of respectability; thus

they showed themselves to be idolators to Fashion. They conferred upon him great honour, looking to him at all times, not behind or before, or upward. Fashion found no fault with them though they should rob the grocer, baker, or any one else in order to keep up style. Many of Fashion's followers purchased goods from tailors, and others, without knowing how they could pay for them, and thus kept up appearances on other people's money, calling it respectability. About the time that Extravagance had his large party, one called Debt came in to dwell with him. He was only a small personage when he first came, so that he caused no alarm, but he grew quite rapidly as carts of provisions came to the door from different parts of the town. When these men who sent these cart-loads of goods learned how large this fellow was growing they refused to send any more provisions until he was discharged. When Extravagance found this out he became alarmed, but succeeded in getting other men to deliver goods, who were unable to see how large this fellow was. However, he began to fear that the fellow would some day drive himself and wife out of the house, by leaving them no room inside. Thus, Extravagance became a bondman and slave in his own home. He did not enjoy the liberty he once enjoyed, for others had power over him, and he was at their mercy. He looked condemned, he could not look everybody in the face; a knock at his door frightened him; letters were coming in from all quarters which he had no pleasure in reading; when he walked

through the town the shop-keepers appeared anxious to speak with him, but he took the other side of the street to avoid meeting them. If he left town for a week he was missed, and there was much enquiry as to where he went and when he would return. He was much talked about, and his name written down in many books. The monster, Debt, brought more callers to his house than he wished to see. He made promises often which he was unable to fulfil. Dishonour, misery, and lies took the place of honour, happiness, and truth. He often wished for prosperity that he might drive his enemy into the street, but his enemy became stronger than he was. The end of all this was very sad, for he soon became destitute of the means of subsistence, and he was dunned, despised, and snubbed. He sought pity, and time to make things right, but the monster, Debt, would not be satisfied. He called upon an attorney and sheriff's officer, who stepping in, sold all his household property so that he had to go upon the street; but still the demand of Debt was not satisfied. He and his family became helpless wanderers. His former friends who ate at his table, and called him a jolly good fellow, deserted him in the time of need. They fled from him, would not recognize him nor admit his company. One good fellow, called Labour, who had helped thousands of the poor and needy by giving houses and providing food and clothing, offered to support him, but he refused to depend upon a stranger of whom he knew nothing. His two children accepted the offer

which Labour made, and were cared for; but the parents passed on in search of Luck. They failed to find him and lost their way, and wandering into a back street they met with one called Despair. They asked this person what they should do, and he soon found work for Extravagance in committing suicide. When Conformity, his wife, found that he had destroyed himself, she became insane, and was taken to a mad-house. The boy who was called Spendthrift made himself useful for a short time in a carpenter's shop. He continued to spend in advance of his earnings in keeping up appearances with those who had been paid good wages for years. When demand was made by the tailor for payment for a suit of fine clothes, he stole a bank-note to settle the account. When the missing note was traced to the tailor, who informed on the fellow who gave it to him, he was arrested for stealing. He was found guilty and sent to prison, and there was presented with a new suit of clothes, just, in style, like his new companions, so that he was now able to dress as well as those around him. His sister, who was called Diligence, belonged to the kingdom of light, obeyed the laws of God, and took a different course to the rest of the family. She was not like those who "learn to be idle, wandering about from house to house," she was "not slothful in business," but "adorned herself in modest apparel." She strove to be useful in the world, and earned her bread with her own hands, by sewing and clothing her fellow-creatures; a useful and respectable business.

On this account she was excluded from what Fashion calls respectable society, just because she was too respectable to live on the labour of others. Yet, how much better it would have been for the rest of the family if they had heeded the counsels of God, instead of doing the work of darkness. I frequently saw another family in the town who caused much confusion, labouring hard for the kingdom of darkness. The name of the man is Pride, of the woman Envy, and the family are called Strife,—Prov. xxviii. 25. Contention,—Prov. xiii. 10--Discontent, and Selfishness, all troublesome fellows. There were also small children which I should not now mention. These tried hard to expel from the town another respectable family, and deprive them of their rights and privileges. This family strove hard to extend the kingdom of light and do the people good. The man was called Humility, and the woman Good-will; and they were the parents of Submission, Patience, Contentment, and Benevolence. We think it necessary just here to tell what kind of character Pride is, in order that you may know just how to treat him should he come around your way. To begin with, he is cruel as death, for he leads men through seas of blood by promising them fame and power. He causes men to squander their money uselessly by promising glitter and show.

Pride is false, for he leads men to appear more wealthy and respectable than they really are. Pride is dishonest, for he teaches men to rob their neighbours

by purchasing goods they are unable to pay for, for the sake of outside show. It is not to be wondered at that he should lead ignorant men astray when he deceived Satan himself. He laid the foundation of the kingdom of darkness by undertaking to raise Satan to a higher place in heaven, which ended in bringing him down to hell. He made him better pleased to rule in hell than serve in heaven. Satan is not the only one whom Pride has brought down to the pit, for no pen can describe half of the mean things of which he has been guilty. I will mention two or three of these tricks out of ten millions. There was a man called Haman whom his king had "advanced and set his seat above all the princes that were with him; and all the king's servants who were in the gate bowed to and revered him." At this time he formed a close intimacy with Pride who told him he was a man of great importance. When there was one man who would not bow to him nor do him reverence, Pride told him he was badly used, and he should not suffer it longer. He kept at him until he induced him to get "a gallows to be made of fifty cubits high in order to hang the fellow who would not do him reverence." Pride then promised Haman great prosperity, and good times of it, but when he had him at the very summit of power what did Pride do but get him hanged on the very same gallows which he had set up, and let the other fellow go for whom it was made. On another occasion Pride fell in with two brothers in their father's field, and making up

acquaintance with the younger brother whom he made believe that he was a man of too much importance to attend to such business and thus succeeded in getting him to accompany him into a far country, and there display himself and let the people see what a fine fellow he was; so he believed that he was too great to live at home any longer and he asked his father for the share of goods which belonged to him. When he had got his pockets full of money, Pride stuck very close to him and caused him to feel no longer that his father's farm was not large enough to hold him. He became so much lifted up that his native country could not contain him, and he ran off with Pride into a far country. As long as his money lasted he had plenty of friends who praised him calling him a clever fellow. He enjoyed himself well for a time and did not think much about home, and friends, but as soon as he had spent all, his new friends forsook him and he came to be in want. At length he was compelled to take the job of feeding pigs, and as he fed them there was no one to feed himself. Pride now ran away from him, never to return, and left him alone with the pigs to perish with hunger. However, as soon as he had bid good-bye to Pride, who had brought him to the brink of ruin, one came to his help called Humility. This person undertook to restore him to the same position in which Pride had found him. He told him of home and friends and of his father's love, and also that he would be received back again. He soon said: "I will

arise and go to my father, and will say unto him, father, I have sinned ;" and he arose and came to his father's house accompanied by Humility. When he arrived at home he proved to be a wiser and better man than he was when Pride first met him. His father had compassion on him, giving him the best food and clothing, which he received with a thankful and glad heart, We see the difference in the companionship of Pride and Humility, in the two men who went to the house of prayer. One was accompanied by Pride, the other by Humility, and both were sinners in need of mercy. The man who came with Pride did not believe that he was a sinner, and thought he had no need of mercy. Pride taught him that which was false, and made him believe that he was a good and holy man, so that when he went to the place of prayer with Pride, he made mention of his goodness, and the good things he had done, as though God should thank him for what he had done. He received no blessing, because Pride cheated him out of it. The other man came in a humble spirit, and knew that he was a sinner, because Humility told him so ; he prayed for and obtained mercy, and "went down to his house justified." Pride makes men miserable whilst Humility makes them contented. Pride walks among briars and thorns ; Humility walks among flowers and roses. The path of Pride is dangerous ; the path of Humility is safe. Pride leads to shame and everlasting contempt ; Humility to honour, glory, and eternal life. If we consider the doings of Envy ; the

companion of Pride, we find that here is confusion. The best she can give her companions is vexation. She appears to be troubled with sore eyes, and cannot see so well in the light of noon-day, being offended at that which is light. She cannot look upon the happiness of others without murmuring, and complaining; and if she ever smiles it is at the tears of others. If she is every delighted with music, it is when she hears the voice of lamentation and woe. She goes through the town accompanied by Strife, Contention, Discontent, and Selfishness, as assistants. She carries a pack, containing a variety of stuffs, on her back, such as lies, slander, and backbiting, for this is her stock-in-trade. She supplies the retailers who carry the goods about the town from house to house. A class of people called cowards are her favourite customers. These will not display the wares before a man's face; but will shove them on him behind his back when he cannot return them. When delivered through the town, Strife and Contention begin their work, and assist to deal them out at a rapid rate. Those who do not know the danger of dealing in such things often get hurt. They learn soon that they have wounded their hands handling it, and wounded the eyes of those who heard him at it, and the heart of him who is the object of envy. Selfishness supplies the customers of Envy with two bags. He teaches them to put the faults and failings of their neighbours in a bag before them, and by keeping it open let every one know how large it is. Their own failings,



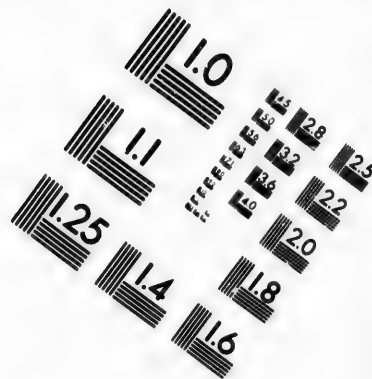
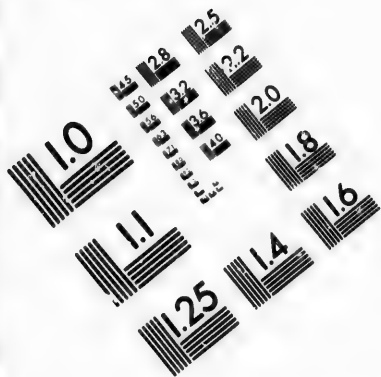
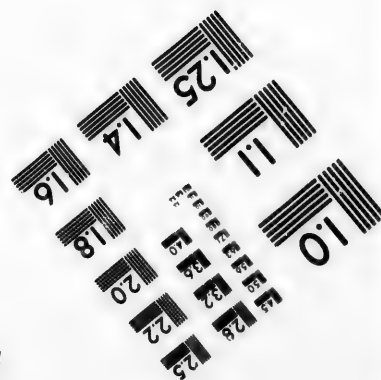
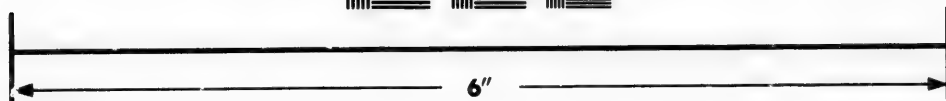
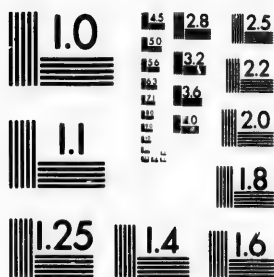


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

28
25
22
20
18

10
01

however, are kept behind them where they cannot see them, but others can, and whilst they are revelling in the failings of their neighbours, others are making the most of theirs.

It is poor food to live upon, however, and those most successful in retailing scandal require neither great talent, labour, nor courage to bring about a great deal of confusion. Pride encouraged people to get above their neighbours; and if they could not rise above them in any other way, they were to pull others down beneath them by making free use of slander and circulating scandal. By these means they are to show how much better they are than their neighbours, whom they say have been guilty of such meanness. Truly, "wrath is cruel, and anger is outrageous, but who can stand before envy." Through envy the Jews rejected Christ and chose a robber in His stead, and because of envy Joseph was sold into slavery. Envy caused the people to "speak against those things which were spoken by Paul, contradicting and blaspheming;" for as the birds pick at the best fruit, so Envy picks at the best men. Goodwill with Submission, Patience, Contentment, and Benevolence makes every one happy who receive them into their houses. Goodwill is friendly and courteous to all. She speaks kindly, and softens the sorrows of the poor and needy. She is of a kind and forgiving disposition, and if any one does her an injury she is still content and happy; in case he is a friend she will say it was against his will; if an enemy, it was no more than she

expected. She often heals with soft language the sores that Envy has made, and binds up the wounds with Forgiveness. She keeps a clean and smooth tongue. She does not sound her own trumpet nor forget her own imperfections. Whatever she desires she has, because she desires nothing but what she can have. She loves to see people enjoy peace and prosperity, and longs for the spiritual and temporal welfare of the human family. She desires to see the people Christians, and enjoy holiness, meekness, gentleness, faith, love, peace, and joy, that they may "rejoice with joy unspeakable and full of glory." Submission helps in the good work by teaching submission to God, and to every ordinance of man for the Lord's sake; the young to submit themselves unto the elders, yea, all be subject one to another, and be clothed with humility, enabling the sick and dying to say, "It is the Lord's will, let Him do as seemeth Him good." "For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's, for to this end Christ both died and rose again that he might be Lord both of the dead and the living." All who truly know Submission are freed from a thousand sorrows, and enjoy the peace of God which passeth all understanding. Patience also has her perfect work—James i. 4; she does good unto all who follow her. She is calm and peaceful, never murmuring or complaining even though she pass through storms and darkness she keeps on her way, whether it be rough or smooth.

flowery or thorny, until she finishes her journey. She enables all who follow after her to persevere in their pilgrimage to that better country. She enables those who possess her to go on their pilgrimage, through light or darkness, friends or foes, frowns or smiles; in spite of all the fiery darts of the wicked. All who have passed on inherit the promise through faith and patience. These have come out of great tribulation, knowing that they had need of patience to enable them to glory in tribulation, that after they had done the will of God they might receive the inheritance. Contentment is sister to Patience and Submission, and is like them in this respect, that she is a friend to all who dwell with her. She saves from snares and sorrows, and makes people satisfied in whatever state they are. She does not give satisfaction by changing the surroundings of people, for that would be a fruitless effort, and would only multiply sorrow instead of removing it; but she changes the disposition so that all become truly satisfied with their lot. They find that Contentment is true riches, and when they possess her they possess all, and are without covetousness. Having Contentment they enjoy undisturbed sleep, and can spend their days without care, and their nights without groans. She is their security and protection for they are satisfied in their minds and desires. "Their conversation is without covetousness, and they are content with such things as they have." They can say, "the Lord is my helper," for hath He not said, "I will

never leave nor forsake thee." Benevolence is a brother of this family, and does much to help on the kingdom of light in the world. He labours to make of every house a temple of God, where peace and love may dwell. He seeks to destroy the works of darkness brought about by Selfishness, who carries on his work by getting the interests of men to come in collision one with another. Selfishness may often be seen at the town council, where he employs his followers to hiss and sneer at the followers of Benevolence. The interest of these parties not only conflict at the town council, but also in the head of state affairs. Selfishness will advise the sending out of men to enrich the nation and enlarge the boundaries; the sending of mighty armies to encamp against the city of the innocent, and hurl against the walls the instruments of death, so that human wolves may be satiated with the blood of the dying. Benevolence interferes, teaching rulers to employ their men and means to communicate useful knowledge to the people, and train them in piety and virtue, to assist in every kind office, to give and aid in distress, to point to eternal life, and minister happiness to every class of men. Selfishness has many followers, and accomplishes his ends by making use of the tongue of the slanderer, the backbiter, falsehood, fraud, avarice, extortion, unjust oppression, perjury, robbery, murder, plunder, and a thousand other evils causing confusion among men.

Benevolence uses purity, righteousness, and truth, to distribute safety, happiness, and repose. He uses justice to promote peace and comfort. He builds schools and churches, and erects comfortable habitations for the lower orders of society. He labours continually to instruct all ranks in useful knowledge, and endeavours to turn vice into virtue, oppression into justice, cruelty into sympathy and tenderness, fraud into honesty, avarice into generosity, wretchedness into comfort, sorrow into joy, and war into peace. He tries to lead all to march in harmony to the regions of eternal bliss and happiness. Notwithstanding the fact that Benevolence accomplishes so much good in the world, he possesses so much of the nature of humility, that he would blush to hear himself praised for his good works. He has so much of good will in his composition, that all the blame which could be heaped upon him would not prevent him from performing a generous act. While Pride may walk around with lofty mien surveying all around him with feelings of contempt, he cannot prevent Benevolence from seeking out the abodes of the degraded and neglected, in order to benefit them. Thus labouring, he supports the weak and knows that "it is more blessed to give than to receive." "He scattereth and yet increaseth, while Selfishness "withholdeth more than is meet, but it tendeth to poverty;" but "the liberal soul shall be made fat and he that watereth, shall be watered also himself."

Satan had many other agents at work, seeking to extend his kingdom and cause confusion. It is sad to see how successful one of his messengers called Bigotry is. He strikes at headquarters in opposing the kingdom of light. He looks around him and beholds the Church of Christ flourishing in its various branches, each a branch of the true church abiding in the living vine, and bringing forth much fruit. Each branch grows upward towards heaven, and flourishes under the influence of the sun of righteousness. Although some branches stood higher than others, for some were large and had different shapes and forms, and some were crooked; still when the fruit was gathered by the same hand into the same storehouse, no one could distinguish any difference in its quality. Though some of the branches might have more fruit than others, still the quality of the fruit was the same in all. Each branch had some fruit which did not come to perfection, but fell off before its time; still that which remained was not hurt by this. But much more fruit would be gathered were it not for Satan's agent—Bigotry—who comes against these branches like the east wind which blasted Pharaoh's corn, causing one to drive against another, making them feeble and unfruitful. Again the Church of Christ contends against one common enemy, like a king sending out a mighty army to fight for his country under one banner. Each regiment obeys the commands of the king, and performs its duty. Some use the sword, others fight with cannon; some are on foot, others on horseback; some

are supplying provisions, others clearing away obstacles. Each party has its work to do, and can serve king and country much better by attending to its own business, and thus by each one working in his own sphere much may be accomplished in the service of the great King. Each sect and party of the Church are fighting under one banner against the kingdom of Satan. So long as they obey the king's command, and "go forward" they find plenty to do in beating back the powers of darkness; but victory is sure if the forces be united, and each does its own work. Bigotry, Satan's agent, understands this, and rushes amid the armies of the kingdom of light, causing confusion. He tells the swordsmen that there is no use in the big guns, they should carry on the war themselves, and instead of obeying the orders of their great Captain they are led by Bigotry. They come to the men who use the guns and say you make too much noise in your work to accomplish much. Noise is not fighting, and will not kill anybody. We do not believe in noise, we will drive back the enemy without any noise; and now you stand back for you will not do much so long as you fight in that way. The men at the guns say, "You get out of the way or we will let you know there is more than noise in our performance." Where there is noise there is fire, and when the fire burns the enemy will get out of the way. Bigotry got in amongst the horsemen and told them that the foot soldiers were no use in battle, that they should drive them back, and break the ranks of

the enemy themselves. They obeyed, rushing in between the footmen and the enemy, and told the footmen to stand back as they were ineffectual in the contest. The footmen hearing this fired upon the horsemen, and many fell so wounded that they could neither ride nor walk. Whilst these things were going on the kingdom of darkness united its forces, and it was proven that in union there is strength. They grew stronger and stronger, while those in the ranks of the kingdom of light grew weaker and weaker. Time would fail to tell of all the evil deeds of Bigotry. Sometimes he enters into the pulpit with a minister of the gospel, and whispers to him that the best way to build up his own church and creed is to speak disparagingly of all others, that they are all wrong, and he alone right. He foolishly believes what is told him, and commences with prejudice and blind zeal his unreasonable task, but his zeal "is not according to knowledge." Then again he enters into the office of some of the religious papers, and instructs the editor to publish the badness of other churches and the meanness of their editors. By publishing this to everybody he expects that it will do his church much good, but it only tends to "sow discord among brethren," which is "an abomination unto the Lord." There are others in town who are the authors of confusion. One called Laziness occasions much misery wherever he is found. He frequently spoils whole families, leaving them good for nothing after lodging with them some time. He opens up the way for

poverty, filthiness, disease, and death. There are many other characters residing in the town which I might mention, but I hasten on. The best of all is, however the spirit of love dwells here, and gives happiness and peace to all who receive it. Though it appeals to all, many will not hear, because they prefer the evil spirit of hatred. The spirit of strong drink is also found here, and is quite successful in its diabolical work. It opposes the spirit of love which says to all grocers, bakers, butchers, tailors, shoemakers, and all who make it their business to feed the hungry, clothe the naked, and benefit all, do good unto all men, feed and clothe every boy in town. The spirit of strong drink learning the good about to be done steps in and says, "Do not do it." It enters into every family where it is not kept out, and succeeds in robbing the family of the money earned for purchasing the necessaries of life. It shows no pity to the little children running in the street with bare feet and ragged clothing, crying for bread. He also lays hold of labouring men after they have received their week's wages, and takes the money from their pockets which ought to go to pay the men who have fed and clothed their families. These and a thousand other things too numerous to mention he is guilty of. I will now talk about the work of the spirit of hatred as it manifested itself. I saw a little boy standing in one corner of the play-ground near the school-room; for a while all the boys appeared to enjoy themselves at their play until this little fellow said something to a larger boy, when

the latter turned round and struck the little fellow on the side of the head. In an instant the spirit of hatred seemed to take possession of him, and such a shocking appearance it gave him. His eyes reddened and filled with tears, his lips quivered, his face flushed as though he were in a violent fever; with clenched fist he raised a lamentable cry, whilst he breathed out threatenings against his enemy. He could not laugh even for money, and if his lips had remained long in that shape he certainly would have grown into a cross-looking man. He gained nothing by his rage, but satisfied his tormentor, who ran away, saying, "Did I not make him mad though." He punished himself for the crime of the other, feeling as wretched as he could have wished his enemy to feel. He had to bear it all alone, too, for the spirit of hatred would not allow him to look up for help. It appeared such hard work to pray that he could not think of it. Another boy came up who possessed the spirit of love, and asked him what was the matter, but he replied, "It is none of your business;" so that the other passed on singing these lines:—

" Oh, what peace we often forfeit !
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer !

" Have we trials and temptations,
Is there trouble anywhere ?
We should never be discouraged,
Take it to the Lord in prayer."

I passed a dwelling where the spirit of hatred was treated as a welcome guest. I knew that he was there when I heard the angry words of the husband and wife, brawling and scolding, as their voices waxed louder and louder. The children led by the same wicked spirit were insulting and reproaching their parents, all of them hateful and hating one another. At length it came to blows when groans and cries could be heard a long way off, as they suffered from being beaten and bruised. I have known many families in the town, who admitted their wicked spirit and I have seen the head of the family become so possessed by this spirit that it was with him every day from morning to night. He was not satisfied with being miserable himself, but laboured to make all around him miserable also. He appeared to be so full of complainings, murmuring, grumbling, and scolding, that he never ran short but was like a bear with a sore head. It was not safe to go near him, and nothing appeared to go right with him, for he seemed to think that everything was wrong but himself. He cared for no one, not he, and nobody cared for him. I do not know how he could become so possessed of this spirit unless it got into him when he was a boy, and never afterwards left him. It did not prevent his body from growing up to full size since he had plenty of food, but it kept his mind from developing, for if it did not receive the mental food required, and the result was, whilst his body was of full size, the mind was like that of a cross baby. He always re-

mained peevish and fretful, and ever needed to be humoured and soothed. He is a stranger to patience and contentment, and cannot endure temptation. Such men, if men we may call them, will fancy they are good Christians, but why can they think so, when they neither resemble the good shepherd, nor yet any of the flock. They are much more like wolves than sheep, indeed it is seldom that wolves bite and devour each other, but these actually growl and fight—Col. v. 15. A few men of this class will cause confusion wherever they live. They are not satisfied with stirring up the spirit of hatred in their own houses, but will often introduce it into the church to destroy scatter, and slay; the church above, however, it can never enter. I have often seen those who loved this wicked spirit most, afterwards called to give up their lives on account of it. I knew one in town who was obedient to this evil spirit, who was led to quarrel with his neighbour, and the spirit so wrought upon him, as to make him believe that revenge was sweet, and as a result he killed his neighbour. When he was condemned, and led, according to law, to death, he found that he had been led astray; he found out, when too late, that it was as bitter as wormwood. What name can we find bad enough for a man who hates his brother. Let us think of the worst deed any one can perform, murder! yes, we call him a murderer. Cain hated his brother, and was a murderer. He hated him before he killed him, for if he had not hated him, he never would have murdered him—I John

iii. 15. Esau hated his brother and was a murderer, true he did not kill his brother, for he did not get the opportunity until the evil spirit left him, but he was a murderer all the same, "for, as a man thinketh, so is he." "Man looketh on the outward appearance, but God looketh on the heart." Hatred not only sets the members of a family, one against another, but often one family against another, also city against city, and nation against nation, so that the end of its work is war and bloodshed. Could we only see the seas of blood it has caused to flow, and the oceans of tears, and the number of broken hearts, who could think anything of this spirit. Many witnesses could be called to prove it wicked work, not only the millions of widows and children who have been left destitute, because of the taking away of husbands and fathers, but let experience, reason, and conscience speak and tell what they have witnessed, and all will be convinced that it is no friend to man. It keeps many men in power who would be ashamed to go at night and kill an innocent man in his bed, for they would not do such small work and be called murderers, but they are not ashamed in broad day-light to kill by wholesale their king; it is the greater honour the more they destroy. They glory in seeing human beings lying in heaps in the field of blood, and seek to invent machines to kill the greatest number of men in the shortest time. Strange to say, such men are not called murderers, but conquerors, heroes, and mighty men; but they are often worse than the men who are hanged

for murder. War often arises not from necessity or from call for self protection, but from a few unfriendly words, which hatred fans into a quarrel. These disputes would be easily settled if the spirit of love were called upon to decide, but when war has commenced what use do they make of their men? They use them like machines or tools to work after their own pleasure, sending them to kill and destroy innocent men like themselves. They never quarrelled or disputed with them, still they have to carry on the work of destruction. There are many men whose hearts are so wicked that they know nothing of the spirit of love. They have so much of the spirit of selfishness that they are pleased to hear of nations going to war, especially if they see how it will be the means of putting a few dollars in their pocket, by raising the market or otherwise. If you meet with a man who would have ten thousand killed if it would be a gain to him of a few dollars, you may easily judge whether he has more of the spirit of Christ, or of the Devil.

CHAPTER XXI.

NO you ask, Who are the true heroes and real conquerors? Not those whom history paints as such. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Let historians draw their false pictures of mighty men; but those are the conquerors who can rule their spirit under all circum-

stances. "A fool's wrath is presently known." "He that is soon angry, dealeth foolishly." "He that is slow to wrath is of good understanding." "He that hath no rule over his own spirit, is like a city that is broken down and without walls." "An angry man stirreth up strife." "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." "Better is a dry morsel and quietness therewith, than a houseful of sacrifice with strife." "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." "Cease from anger and forsake wrath." It may be difficult entirely to subdue this wicked spirit, but it is best to try hard; for if it takes years to subdue it, they would not be spent in vain. "Oh! that men were wise, that they understood this, that they would consider their latter end." If they would ask the Saviour for help, He would carry them through.

"Through grace I am determined
To conquer though I die,
And then, away to Jesus,
On wings of love I'll fly."

All who have the spirit of hatred within belong to the kingdom of darkness, for "he that believeth that his brother is in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that loveth God loveth his brother also." All who enjoy the spirit of perfect love belong to the kingdom

of light. "He that loveth his brother abideth in the light." "Beloved, let us love one another for love is of God, and every one that loveth is born of God, and knoweth God." "He that loveth not knoweth not God for God is love." "We know that we have passed from death unto life because we love the brethren." That which is pure, joyful, spiritual, and glorious is called light; "God is light," the father of light, and Christ is called "the sun of righteousness. God is light, and Christians are to be lights in the world, and let their light shine. Christians called after Christ in a name first given at Antioch, to those who accepted Christ as their teacher, guide, and master, also as their Lord and God. He is the source of the highest life, strength, and joy, and the only redeemer from sin and hell. There are many who profess His name, but it is only those who rightly bear His name and partake of His nature who shall finally share in His glory. The early disciples called each other brethren; and the faithful saints, believers, Christians are called in the Bible, children of God, children of light, children of the kingdom. It was said of the early followers of Christ, see how these Christians love one another; and all true Christians have the same spirit of love. "Jesus Christ, the same yesterday, to-day, and forever." There is one doctrine, one gospel to guide and enlighten people, and lead them from earth to heaven. We need no other gospel or way, all that is required is that we use, rightly use, that which we have. Each one should examine his heart, and learn whether he

be a Christian in very deed or not, or only in name, "having the form of godliness, but denying the power thereof." Whilst I sojourned in the Town of Confusion I could easily distinguish the children of light from the children of darkness by their works. All those who had the spirit of love loved one another, for their Lord and master has said, "By this shall all men know that ye are My disciples, if ye have love one toward another." They are "kindly affectioned one to another with brotherly love, in honour preferring one another, and have fervant charity among themselves." They know that "one is their Master, even Christ and all of them are brethren." They know also them that laboured amongst and admonished them. "They esteemed them very highly for their works' sake, and were at peace among themselves." Love existed as a fruit, and evidence of piety amongst them as children of light and members of the same spiritual household; but some crept in among them who deceived themselves, and were not of the household of faith, and brought not forth fruit, because they did not abide in Christ the vine. They called Christ their master, but heeded not what he said, and were not his servants, but "were carnally minded which is death." All true Christians are spiritually minded, for "the carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be." Those who had not the true marks of Christians were in the habit of telling those whom they met of some professed disciple who had done

them wrong, or, perhaps, published the wrong in the newspaper; but never thought of going to the person and talking it over between themselves. They prayed one with another, and acknowledged their faults one to another, and settled their disputes without publishing them to the world. "Behold, how good and how pleasant it is for brethren to dwell together in unity." If one brother trespass against another he rebukes him, and if he repents he forgives him, for the spirit of love helps them to do this. Love more powerful than weapons of war has subdued many stubborn hearts, which evidently nothing else could subdue. Those who are not of Christ can love those who love them, and a gang of robbers can do the same; but it is only the true Christian who can love those who hate him, and pray for his enemies. This is "not in word or in tongue, but in deed and in truth." Christians are "kind one to another, tender-hearted, forgiving one another as God for Christ's sake hath forgiven them," always thinking of the love of Christ to them when they were yet sinners. When it is said to them, "If ye forgive men their trespasses your Heavenly Father will also forgive you, but if ye forgive not men their trespasses neither will your Father forgive your trespasses" they were obedient, and said, "That mercy we to others show, that mercy show to us." They thus showed that they had been with Jesus, and were not of those who "profess that they know God, but in works deny Him." If one were overtaken in a fault they would "restore such an one in the spirit of meek-

ness, considering themselves also lest they be tempted." They believed that "love is the fulfilling of the law," and "put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, forgiving one another even as Christ forgave them." Although they had enemies they recompensed to no man evil for evil, knowing "Him that hath said, vengeance belongeth unto Me, I will recompense saith the Lord." They considered "Him that endured such contradiction of sinners against Himself." He who could have called down fire from heaven and consumed His enemies, chose rather to weep, pray, and bleed for them. His followers are acquainted with the golden rule which reaches every case. "Therefore, all things whatsoever ye would that men should do to you do ye even so to them." They would not ask a request of another which they themselves would not grant under similar circumstances, and thus fulfil the royal law. They were aware also that the spiritual need of their neighbour was greater than the temporal need, for "he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." They are workers in the Lord's vineyard, and seek to gather sheaves for the heavenly garner. The children of light see the danger surrounding the children of darkness, which they cannot see themselves because of the darkness surrounding them. The children of light know that a law enacted without a penalty attached would be

useless, and that justice does not abide where those who do not honour and obey the law receive the same reward as those who obey it.

The one great Lawgiver has said, "the wicked shall be turned into hell, with all the nations that forget God." "Upon the wicked He will rain snares, fire, and brimstone, and an horrible tempest—this shall be the portion of their cup." "The wicked shall fall by his own wickedness." "Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory and their similitude and their pomp, and he that rejoiceth shall descend into it," and "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." But why will they be punished with so great a punishment because they refuse to be saved? The great Lawgiver offers pardon to all who will accept, saying, "See, I have set before you this day life and good, and death and evil." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." "And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "Have I any pleasure at all that the wicked should die, saith the Lord God, and

not that he should return from his ways and live." "The Lord is not slack concerning his promise as some men count slackness, but is long suffering to usward ; not willing that any should perish, but that all should come to repentance." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." He will reward "every man according as his work shall be." "He that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still." The children of light are one family, and the time is coming when all shall be gathered home "unto the city of the living God, the new Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirit of just men made perfect ;" "to an inheritance incorruptible, undefiled, and that fadeth not away." "Thanks be unto the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath transformed us into the kingdom of his dear Son." "When Christ who is our life shall appear, then shall we also appear with him in glory." "When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the

goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world; and he shall say also unto them on his left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels." When we consider the end of the wicked, we are led to see "the redemption of their soul is precious." Satan has no right to the souls or bodies of men. He and all his followers are rebels against God; but "blessed be the Lord God of Israel, for He hath visited and redeemed His people," "not with corruptible things as silver and gold, but with the precious blood of Christ." The fountain of life is still flowing to "give unto Him that is athirst of the fountain of the water of life freely :"

Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.

"Be ye saved, all ye ends of the earth," and "who-soever will let him take of the water of life freely." What work can be of greater importance than the leading of sinners to the fountain, where they lose all their guilty stains? The kingdom of light looks forward with joy to the time when "they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they all shall know me, from the least of them to the greatest of them;" for "the Lord will forgive their iniquity, and remember their sin no more." For the speedy

coming of these times they daily pray, but it is necessary for those to work as well as pray, and pray as well as work. God works through human instruments; why, then, stand all the day idle whilst there are so many sinners in heathen darkness, strangers to the glorious light of the gospel? Why so slow the progress of bringing the world to taste of the healing stream? Are not all things now ready; and why not invite poor wanderers home, that they may return "unto the shepherd, and bishop of their souls;" No Christian should be an idler in the Lord's vinyard. Many are discouraged as they consider how much there is to be done before the world is brought to Christ, and sit down with folded hands exclaiming, "What can I do?" and because they cannot do some great thing, they do nothing; forgetting that the life of every good man is made up of little things, and when all the little things are put together, it makes a great thing. If every ear of wheat in a farmer's field should say what can I do? no one will miss me from so many, and cease to grow, the consequence would be that there would be no heads. Again, if each blade of grass should say, what about me, I am of no account, see how I am trampled under foot, and cease to grow, the consequence would be there would be no pasturage for the flocks. Little things when put together make matters of greatest importance. Of the greatest importance is food for the souls of men which are perishing for the lack of knowledge. If the world is to be

brought to Christ, we believe it will be accomplished by individual effort. God has in part used human instruments, and there is no reason to believe that He will change His plan of work. There is influence enough in the Church of Christ if it were only utilized to save the world in a short time. "Now it is high time to awake out of sleep," and to "cast off the works of darkness, and put on the armour of light." No servant of the Lord should be discouraged even though he should not be the instrument of leading one soul from darkness to light, in a day, or a week, or a month, but should ever labour on at God's command, and seek to do that even in a longer space of time. If each could be the means of saving a soul in three months, he would be doing a good work, and the world would speedily be enlisted under the banner of the cross. Now, let us suppose there was but one Christian in the world, all the rest of the fourteen hundred millions in heathen darkness, and this one Christian be the means of leading one soul to the light of the gospel, at the end of three months there would be two; then let these two labour to bring into the kingdom of light, one soul each during the next three months, at the end of six months there would be four; let these four seek to bring in one each for the next three months, and so on indefinitely. It is matter for encouragement that at the end of seven years and a half all would know the Lord from the least to the greatest. Why, then, should not every one "that nameth the name of the Lord depart from all iniquity," and go to work in good earnest?

If all the thousands who profess to know the Lord would show by their works, as well as profess by their words, their alliance to Christ, how speedily would the ten armies of Satan forsake his service and enlist in the army of King Immanuel! Speedily would the nations "beat their swords into ploughshares and their spears into pruning-hooks." We should not see "nation lift up sword against nation, neither learn war any more." When we consider what harm war has done in the world, we are led to think it is quite time that it should cease. If we take the calculations of Edward Burke, who estimated the numbers slain in war from the beginning of the world until this day at 35,000,000,000, we find that the loss of men by war has been twenty-five times the present population of our globe. Oh, that we could see the happy time when the darkness would be put away and the true light shine; when the heathen and "the uttermost parts of the earth" shall be in the possession of the Prince of Peace! The powers of darkness are not shaken, as we shall see if we take the estimates of Europe in the year 1879,—the nations of which are said to have 2,500,000 men under arms. These men are non-producers, taken from their legitimate spheres of labour, and cost the nations an average of \$200 per man per annum—about \$4,000,000 each day—or a total of \$1,500,000,000 per annum. How much better would it be if all these men and all this money were used in saving men's souls and bodies, instead of destroying them! We ought to have hearts to feel

for the woes and sorrows of others, and live for some good and noble purpose ; and what is more needful than that we should labour to make the world better ! There are people who say I do no harm, as though that were all required of them. A man may be as harmless as a stump in the farmer's field, and at the same time be quite as useless, standing in the way and making the soil less fruitful. Meroz of old might say the same, the inhabitants did no harm, but a curse rested upon them "because they came not to the help of the Lord, to the help of the Lord against the mighty." It is a sin to do nothing, for those who do nothing are disobedient, and no one can make a good servant and disobey his master, or a good subject and disobey the commands of his king. The farmer who does not sow his seed cannot expect to reap in time of harvest, but "they that sow in tears shall reap in joy ; he that goeth forth and reapeth, bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him ;" "the seed is the word of God." "In the morning sow thy seed, and in the evening withhold not thy hand." Speak a word in season, "be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." "Walk in wisdom toward them that are without, redeeming the time, let your speech be always with grace seasoned with salt." "Admonish one another," "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." "Have no fellowship with the unfruitful works of darkness, but rather reprove

them." "For ye were sometimes darkness, but now are ye light." "Let us not be weary in well-doing, for in due season we shall reap if we faint not." "For thus saith the Lord, My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Brethren, see poor sinners around you
Slumbering on the brink of woe,
Far from God and unconverted,
Can you bear to see them go?
There are fathers, there are mothers
And their children sinking down;
Brethren, go exhort poor sinners,
Speak the word to all around.

Now the Saviour offers pardon
If they will repent and turn;
Brethren, go exhort the sinners,
Speak the word to all around.
Tell them all about the Saviour,
Tell them that He may be found;
Brethren, go exhort the mourner,
Speak the word to all around.



OUR PUBLICATIONS.

Works by Rev. John Carroll, D.D.

CASE AND HIS COTEMPORARIES. A Biographical History of Methodism in Canada. 5 vols., cloth, \$4.90.

METHODIST BAPTISM. Limp cloth, 15 cents.

FATHER CORSON. Being the Life of the late Rev. Robert Corson. 12mo., cloth, 90 cents

THE EXPOSITION EXPOUNDED, DEFENDED, AND SUPPLEMENTED. Limp cloth, 40 cents.

SCHOOL OF THE PROPHETS; OR, FATHER MCROREY'S CLASS AND SQUIRE FIRSTMAN'S KITCHEN FIRE. A Book for Methodists. 264 pages, cloth, 80 cents.

THOUGHTS AND CONCLUSIONS OF A MAN OF YEARS, CONCERNING CHURCHES AND CHURCH CONNECTION. Paper, 5 cents.

Works by W. M. Punshon, D.D., LL.D.

LECTURES AND SERMONS. Printed on thick superfine paper, 378 pages, with a fine steel portrait, and strongly bound in extra fine cloth, \$1.

THE PRODIGAL SON, FOUR DISCOURSES ON. 87 pages. Paper cover, 25 cents; cloth, 35 cents.

THE PULPIT AND THE PEW: THEIR DUTIES TO EACH OTHER AND TO GOD. Two Addresses. Paper cover, 10 cents; cloth, 45 cents.

TABOR; OR, THE CLASS-MEETING. A Plea and an Appeal. Paper, 5 cents each; 30 cents per dozen.

CANADA AND ITS RELIGIOUS PROSPECTS. Paper, 5 cents.

MEMORIAL SERMONS. Containing a Sermon, each, by Drs. Punshon, Gervase Smith, J. W. Lindsay, and A. P. Lowrey. Paper, 25 cents; cloth, 35 cents.

Works by Rev. J. Jackson Wray.

NESTLETON MAGNA, A STORY OF YORKSHIRE METHODISM. Illustrated. 12mo., cloth, \$1.

MATTHEW MELLOWDEW, A STORY WITH MORE HEROES THAN ONE. Illustrated. 12mo., cloth, \$1.

PAUL MEGGITT'S DELUSION. Illustrated. 12mo., cloth, \$1.

ADDRESS,

WILLIAM BRIGGS,

78 & 80 King Street East, TORONTO.

OUR PUBLICATIONS.

Works by Rev. W. H. Withrow, D.D.

- GREAT PREACHERS. Cloth, 60 cents.
KING'S MESSENGER; or, LAWRENCE TEMPLE'S PROBATION. Cloth, 75 cents.
METHODIST WORTHIES. Cloth, 60 cents.
NEVILLE TRUEMAN, THE PIONEER PREACHER. Cloth, 75 cents.
ROMANCE OF MISSIONS. Cloth, 60 cents.
THE LIQUOR TRAFFIC. Paper, 5 cents.
PROHIBITION, THE DUTY OF THE HOUR. Paper, 5 cents.
IS ALCOHOL FOOD? Paper, 5 cents.
THE BIBLE AND THE TEMPERANCE QUESTION. Paper, 10 cents.
THE PHYSIOLOGICAL EFFECTS OF ALCOHOL. Paper, 10 cents.
INTEMPERANCE; ITS EVILS AND THEIR REMEDIES. Paper, 15 cents.
In Press,
POPULAR HISTORY OF CANADA. 600 pp., 8vo. Five steel engravings and 100 woodcuts.
-

Works by John Ashworth.

- STRANGE TALES FROM HUMBLE LIFE. First Series, cloth, \$1.
STRANGE TALES FROM HUMBLE LIFE. Second Series, cloth, 45 cents.
-

Works by Rev. J. Cynddylan Jones.

- STUDIES IN MATTHEW. 12mo., cloth, \$1.25.
STUDIES IN THE ACTS. 12mo., cloth, \$1.50.
In preparation by the same Author.
STUDIES IN THE GOSPEL ACCORDING TO ST. JOHN.
-

WESLEY'S DOCTRINAL STANDARDS. Part I. The Sermons, with Introductions, Analysis, and Notes. By Rev. N. Burwash, S.T.D. Prof. of Theology in the University of Victoria College, Cobourg. Large 8vo., cloth, 536 pages, \$2.50.

ARROWS IN THE HEART OF THE KING'S ENEMIES; OR, ATHEISTIC ERRORS OF THE DAY REFUTED, AND THE DOCTRINE OF A PERSONAL GOD VINDICATED. By the Rev. Alexander W. McLeod, D.D., at one time editor of the *Wesleyan*, Halifax, N.S., now a minister of the M.E. Church, Baltimore, U.S. 12mo, cloth, 128 pages. 45 cents.

ADDRESS, **WILLIAM BRIGGS,**
78 & 80 King Street East, TORONTO.

OUR PUBLICATIONS.

SPIRITUAL STRUGGLES OF A ROMAN CATHOLIC. An Autobiographical Sketch. By Louis N. Beaudry, with an introduction by Rev. B. Hawley, D.D. With steel portrait. Cloth, \$1.00.

THE RELIGION OF LIFE ; OR CHRIST AND NICODEMUS. By John G. Manly. Cloth, 50 cents.

CYCLOPEDIA OF METHODISM IN CANADA. Containing Historical, Educational, and Statistical Information, dating from the beginning of the work in the several Provinces in the Dominion of Canada. By Rev. George H. Cornish. With artotype portrait. Svo., cloth, \$4.50 ; sheep, \$5.

LOYALISTS OF AMERICA AND THEIR TIMES. By Rev. Egerton Ryerson, LL.D. 2 vols., large 8vo., with portrait. Cloth, \$5 ; half morocco, \$7.

COMPANION TO THE REVISED NEW TESTAMENT. By Alex. Roberts, D.D.; and an American Revisor. Paper, 30 cents ; cloth, 65 cents.

LIFE OF HON. JUDGE WILMOT. By Rev. J. Lathern. With artotype portrait. 12mo., cloth, 75 cents.

LIFE OF J. B. MORROW. By Rev. A. W. Nicolson. 75 cents.

LIFE OF GIDEON OUSELY. By Rev. William Arthur, M.A. Cloth, \$1.

OLD CHRISTIANITY AGAINST PAPAL NOVELTIES. By Gideon Ouseley. Illustrated. Cloth, \$1.

A SUMMER IN PRAIRIE-LAND. By Rev. Alexander Sutherland, D.D. Illustrated. 12mo., paper, 40 cents ; cloth, 70 cents.

LIFE AND TIMES OF ANSON GREEN, D.D. Written by himself. 12mo., cloth, with portrait, \$1.

VOICES FROM THE THRONE ; OR, GOD'S CALLS TO FAITH AND OBEDIENCE. By Rev. J. C. Seymour. Cloth, 50 cents.

THE GUIDING ANGEL. By Kate Murray. 18mo., cloth, 30 cents.

LONE LAND LIGHTS. By Rev. J. McLean. Cloth, extra, 12mo., 75 pages, 35 cent..

APPLIED LOGIC. By S. S. Nelles, LL.D. Cloth, 75 cents.

CHRISTIAN REWARDS. By Rev. J. S. Evans. Cloth, 50 cents.

CHRISTIAN PERFECTION. By Rev. J. Wesley. Paper, 10 cents ; cloth, 20 cents.

THE CLASS-LEADER : HIS WORK AND HOW TO DO IT. By J. Atkinson, M.A. Cloth, 60 cents.

CONVERSATIONS ON BAPTISM. By Rev. A. Langford. Cloth, 30 cents.

CATECHISM OF BAPTISM. By D. D. Currie. Cloth, 50 cents.

SERMONS ON CHRISTIAN LIFE. By Rev. C. W. Hawkins. 12mo., cloth, \$1.

MEMORIALS OF MR. AND MRS. JACKSON. With steel portrait. Cloth, 75 cents.

ADDRESS,

WILLIAM BRIGGS,

78 & 80 King Street East, TORONTO.

TRACTS JUST PUBLISHED.

UNIVERSAL CHILDHOOD DRAWN TO CHRIST: WITH AN APPENDIX CONTAINING REMARKS ON REV. DR. BURWASH'S "MORAL CONDITION OF CHILDHOOD." By H. F. BLAND. Paper, 10 cents.

THE RELATION OF CHILDREN TO THE FALL, THE ATONEMENT, AND THE CHURCH. By N. BURWASH, S.T.D. Paper, 15 cents.

SALVATION OF INFANTS; or, A WORD OF COMFORT TO BEREAVED CHRISTIAN PARENTS. By the Rev. W. A. McKAY, B.A. Paper, 10 cents.

IMMERSION PROVED TO BE NOT A SCRIPTURAL MODE OF BAPTISM BUT A ROMISH INVENTION; AND IMMERSIONISTS SHOWN TO BE DISREGARDING DIVINE AUTHORITY IN REFUSING BAPTISM TO THE INFANT CHILDREN OF BELIEVERS. By the Rev. W. A. McKAY, B.A. Paper, 20 cents.

BAPTISM IMPROVED; or, PARENTS AND CHILDREN SOLEMNLY REMINDED OF THEIR OBLIGATIONS. By the Rev W. A. McKAY, B.A. Paper, 10 cents.

BURIAL IN BAPTISM; a Colloquy, in which the Claims of Ritual Baptism in Romans vi. 3, 4, Colossians ii. 12, are examined, and shown to be Visionary. By the Rev. T. L. WILKINSON. Paper, 5 cents.

THE EVANGELICAL DENOMINATIONS OF THE AGE. By the Rev. S. G. PHILLIPS, M.A. Paper, 15 cents.

THE CLASS MEETING: ITS SCRIPTURAL AUTHORITY AND PRACTICAL VALUE. By the Rev. J. A. CHAPMAN, M.A. Paper, 10 cents.

POPULAR AMUSEMENTS. The duty of the Officers and Members of the Methodist Church in relation thereto. By the Rev. H. KENNER. Paper, 10 cents.

CERTAINTIES IN RELIGION. By the Rev. J. A. WILLIAMS, D.D., F.T.L.; and **THE SOUL'S ANCHOR.** By the Rev. GEORGE McRITCHIE. Being the Fifth Annual Lecture and Sermon before the Theological Union of Victoria College, in 1882. Paper, 20 cents, net.

ADDRESS,

WILLIAM BRIGGS,

8 & 80 King St. East, TORONTO.

ED.

TH AN
R. BUR-
." By

ATCNE-
S.T.D.

ORT TO
W. A.

DE OF
MMER-
IVINE
NFANT
y, B.A.

DREN
S. By

Ritual
ed, and
Paper,

E. By

Y AND
M.A.

embers
e REV.

LIAMS,
e Rev.
re and
1882.

ONTO.